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The GLORIOUS TRUTH of
Universal Grace and Attonement,
EXALTED;
IN A
TREATISE
CONCERNING

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|--|---|
| I. Election and Reprobation, Necessity and Freedom. | V. The Gospel, and Law of Grace. |
| II. The Divine Prescience. | VI. The State of the Hea-then. |
| III. The Extent and Intent of the Death of JESUS CHRIST. | VII. The Perseverance or Defectibility of the Saints. |
| IV. The Divinity, Universality and Sufficiency of the Light, Spirit, and Grace of God. | VIII. With a clear and full Answer to the strongest Objections usually made against Universal Grace and Attonement. |

BY
THOMAS THOMPSON.

The LORD said to Eliphaz the Temanite, My Wrath is kindled against thee, and against thy two Friends: for ye have not spoken of me the thing that is right, as my Servant Job hath. JOB, XLII. 7.
For GOD is Love. 1 JOHN IV. 8.

THE THIRD EDITION.

LONDON:
Printed and sold by W. ELLIS, Bookseller, in St. Alban's Street, near St. James's Square.
MDCCLI.

THE
PREFACE
TO THE
READER



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THE Law of Grace, the compassionate Love of God, with an ardent Desire for the Good of the Souls of Men, has engaged me to pay that Debt which I have long ow'd the World, in stating, and setting in as clear a Light as I could, the Glorious Truth of Universal Redemption by Jesus Christ, and in emitting to publick View the subsequent Discourse respecting that important Point of Doctrine.

What Entertainment this Tract may meet with in this capricious Age, wherein the most of Men are so supine and unconcern'd about Things of the greatest Moment (respecting themselves) as that they scarce take any Notice of them; and others rather chuse to depreciate and ridicule almost every Thing, except what

proceeds from the Forge of their own Fancy, or is coin'd in their own Mint, than to embrace the Doctrine of the Gospel, (though its Evidence be conspicuous) is not my Place to determine, nor am I solicitous about it.

Nor shall I endeavour to prepossess my Reader, by giving an Account of my Performance in Penning the subsequent Sheets. Whether what is done be well or ill done, will be the just Prerogative of every judicious Reader to determine; when he shall have impartially perused and considered thereof.

It is probable, that some (even well meaning and religious Persons) may think that there is no need of this, since the Subject has been both copiously, and clearly handled by much more polite and learned Pens; but it is very improbable, notwithstanding the Assurance some Men assume to themselves, that they should or can be sure that not any Thing can be added whereby the radiant Beams and Brightness of the Gospel-Light, and Beauties of the Sun of Righteousness, should be farther manifested to the World by more clearly explaining and unfolding the Mysteries of Godliness.

And though every Emanation of Light proceeds from the Father of Lights, yet he sometimes discovers the Mysteries of his Will, the hidden Riches of secret Places, to despicable Instruments, and displays the Glories of his
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Wisdom and Power through them to the World, that no Flesh might glory in his Presence.

It is observable, that the Ignorant and Conceited are commonly the most censorious; and the Supine often make it their Business to judge and condemn the intense Searcher into Divine Mysteries; but Froth, Conceit, Zeal, and Ignorance, make a very absurd and ridiculous Composition in the same Persons, who being flush'd with such Accomplishments, are commonly full of Self-love and Admiration, or with Bigottry to a Party.

Though I esteem the Doctrine of Personal unconditional Election and Reprobation, or of irresistible Necessity, a very pernicious Doctrine, a Doctrine that strikes at the Divine Attributes, that strips the rational Soul of all its Powers and Faculties, that divests it of its Reason, that robs it of its Will, and that turns a most noble, rational, thinking Being into a meer Machine, which is not Responsible for the Springs and Wheels (or the Motion) that is placed in it, though its Maker or Contriver may; yet I have real Charity for such as hold it, though I doubt the most ridged Maintainers of the said Doctrine are (still) of a persecuting Spirit, which is destructive of mutual Love, and an Enemy to human Society: Charity however obligeth me to hope and believe that such of them as are sincere

sincere to God, and walk uprightly before him, according to what they know, they may, they shall be saved, through the Merits of Jesus Christ: For though Error ought not to be persisted in after Conviction, yet if all should be utterly cast away who have embraced some Errors, then who among all the Sons of *Adam* could be saved?

But though some who hold the said Doctrine may be saved, (as others of other Persuasions, who are not free from Errors, may also be) yet the Doctrine aforesaid being of a very pernicious and destructive Tendency, (notwithstanding the Mercy of God to them that (hold it) ought to be sifted to the Bottom: which I think a sufficient Apology for the Length of this Tract.

And it is impossible that the *Predestinarians* should, upon their own Principles, have any, the least, Occasion to blame or think hardly of me for penning the subsequent Pages, and publishing my Sentiments to the World, touching those important Points handled in these Papers, since if every Action be the Result of an irresistible Fate or determinative Necessity, (which it must be, or else their Doctrine cannot stand, and the Absurdity of which I shall not here dispute,) then an irresistible, determinative Necessity rendered it impossible for me to do otherwise than I have done. And though I disclaim
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the Doctrine of irresistible Necessity, yet this Argument can never be fairly answered or enervated by those who hold the said Doctrine of irresistible Necessity.

As for the Doctrine of Prescience, or Foreknowledge, treated of in this Treatise, I would be understood to hold it no otherwise than that as there is Time Past, Present, and to Come with Men; so the infinite God as certainly knows what Men will do in the Time that is to come with them, as he knows what they have done in the Time that is past, as to them; or as he knows what they are doing at this present Time, though he have not irresistibly determined them to this or that.

Not that I think, successive Thoughts can be compatible with an Eternal Duration, or that a Progression in Knowledge can be consistent with Infinite Perfection; or that there can be any Time past or to come with the infinite God (all Time being shut up in the Now or Present of Eternity) who holds all Time in his infinite Hand, and whose Years are the same, and have neither Beginning nor End. He comprehends all Time, and is himself Incomprehensible: There can be no Time past or to come with him, who numbers the Clouds in Wisdom, who comprehends the Dust of the Earth in a Measure, who weighs the Mountains in Scales, and the Hills in a Balance; who
numbers

numbers the Sands of the Sea, and counts the Drops of the Ocean; who meets out Heaven with a Span, and sitteth on the Circle of the Earth, who buildeth his stories in the Heavens, and layeth the Beams of his Chambers in deep Waters; who calleth for the Waters of the Sea, and poureth them out upon the Face of the Earth, who with one Glance of his infinite Eye sees through all Times, Worlds, and Things; his Sight, his Knowledge, is of an eternal Duration, is an eternal Sight and Knowledge, which cannot admit of any Progression or Addition, but remains eternally one with his divine Nature and Essence.

I expect to be censured (by some) for what I have produced respecting the Prophecies of *Virgil* and the *Sibyls*, but as I think the Authorities from whence I had them Good, so I shall not be over-much concerned about any Man's Censure in that Respect, since if those should be removed, the Doctrine pleaded in this Treatise will stand without them. But I will here put down something from the Author of *A short and easy Method with the Jews, &c.* (*Edit. 4. p. 36, 37.*) respecting the said Prophecies; his Words are, ' But if these
' Prophecies of the *Sibyls* be what they speak
' themselves, (against which nothing but Pre-
' sumption has yet appeared) then can they not
' be denied as a demonstrative Proof of our
Jesus

‘ Jesus being the Messiah ; for they do describe
‘ him, so personally, and so plainly, that this
‘ is made the Cause of Suspicion against them
‘ as if they could not be Genuine, because they
‘ speak so very plainly and particularly of Je-
‘ sus Christ.

‘ This has carryed some Christian Criticks
‘ too far to reject, upon this only Presumption,
‘ the Authority of the *Sibyls* ; and yet they have
‘ not (not any of them that I can find) taken
‘ into due Consideration the Answer which *Ori-*
‘ *gen* gives to this same Objection of theirs ; for
‘ it is not a new one. It was first objected by
‘ the Heathens. *Celsus* had Recourse to this,
‘ alledging, that the Christians had, interpo-
‘ lated and added several Things to the Prophe-
‘ cies of the *Sibyls*. But *Origen* appeals to the
‘ ancient Copies of them, and challenges *Cel-*
‘ *lus*, or any of the Heathens, to shew what
‘ was added, which he says, they could not
‘ instance, and that certainly they would if they
‘ could. Yet some of our Criticks have de-
‘ clared themselves, in this, for *Celsus*, against
‘ *Origen*, but without answering *Origen*’s Ar-
‘ gument which *Celsus* could not ; and it is not
‘ to be imagined that *Origen* would have put
‘ the Issue upon such plain Matter of Fact, if
‘ it had not been true ; and which could have
‘ been so easily Disproved.

‘ But this especially is to be considered, that

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‘ the primitive Fathers of the Church, as *Justin, Clemens, Theophilus, Athanagoras, Origen, Eusebius, Lactantius, &c.*, did lay great Stress upon the *Sibyls*, and quoted them so often against the Heathens, that they called the Christians *Sibyllianists*.

Although the Author was no Favourer of that which is (by some) more frequently than properly called Enthusiasm, yet he Nervously defends the Authority of the *Sibyls*. And if their Prophecies respecting Christ were authentic in the Time of the primitive Fathers, it undeniably follows, that the *Sibyls* were divinely Inspired; though it should be allowed that those Books of theirs which are now extant have since that Time received Interpolations and Additions, since as they were in the Time of the Ancient Fathers, and before Christ came, (as the aforesaid Author saith in his Preface to the Book aforesaid, *p. 5.*) ‘ They had most flagrant Testimonies to our blessed Saviour, which confounded the *Gentiles*: And that they were not, at that Time, Corrupted; as there is no Proof that they have been since.

The same Author gives us something out of the same Book very remarkable from *Plato* respecting Christ: His Words are, ‘ *Plato* describing the Character of a perfect, just Man, says, that he shall be scourged, tormented, fettered, and at last having suffered all Man-

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ner of Evils, that he shall be Crucified, or cut in Pieces, as the Sacrifices were.——

——And he says that this Law-giver must be somewhat more than of Human Race ; for that as Beasts are Governed by Men, so must Men, by a Nature which is superior to their own : And therefore that this Man who was to be the Universal Law-giver to Mankind, must likewise partake of the Nature of God.' *ibid* p. 168, 199. That this is a clear testimony and Prophecy concerning Christ, I think is undeniable.

And that thou, Reader, may have a due Regard to this divine Law-giver in perusing this Tract is my hearty Desire ; that the Eye of thy Mind, thy Reason, and understanding may be guided by the Morning-star, the Sun of Righteousness, that thou may read without a Bias and judge without Partiality. Be serious, Reader, be just ; and then be as inquisitive as thou canst, and that for the Sake of thy own precious Soul. As not any of the People called *Quakers* had either the Correction or perusal of the subsequent sheets, so they are no way accountable for any Thing contained in these Papers. I was not, I confess willing that any Man but myself should have any, the least, Hand in this, nor the Opportunity to correct so much as one Line in it, for Reasons not at this Time to be Divulged.

I confess I am not a Man of Letters, and consequently must lie under great Disadvantages to those who are Men of Literature; though Schoolmen do not always either write the best Sense, or in the most polite Style: I have known a Scholar write in a dull Style, while one much inferior in Literature has wrote politely.

Some are meer Scholars, some are good Naturalists; but Grace and Reason I take to be preferable Accomplishments to all other Accomplishments whatsoever. A learned Author saith. * *That the Apostle John wrote the worst Greek of any of the Evangelists.* Yet is his Matter, his Doctrine, deep and Heavenly: And he was most assuredly a very excellent Divine.

As human Learning is of great Benefit when rightly used, so it has and may prove a Hurt and Snare when too much depended upon, as if it were the Key of Knowledge, the Opener and Unfolder of Divine Truths, when the one has no Relation to the other; for human Learning is not essential either to the Constituting of a just Liver, a good Christian, or of a wise Man; nor is it the Key, the Opener, the Unfolder, &c. but Christ Jesus both has the Key, and is himself that spiritual Key which opens the Mysteries of the Kingdom of God; and when he opens, there is none can shut. *It is he that giveth Wisdom, out of his Mouth cometh Know-*

* See a Treatise, entituled, *A Light shining out of Darknes-*
ledge

ledge and Understanding, he layeth up sound Wisdom for the Righteous, &c. Prov. ii. 6, 7. All Divine and spiritual Knowledge of God, who is a Spirit, comes by the Revelation of the Light and Spirit of Christ in the Soul of Man.

For the Soul of Man hath its spiritual Senses, its intelligent Faculties, whereby it is capable of divine Sensations, and of holding an Intercourse with the divine Being, a Communication and Communion with him.

For as God is a Spirit, and the Soul of Man is a Spirit, it would be strange and inconsistent with the Nature of God to Bar his own Way, from having any Intercourse or Communication with the Soul or Spirit of Man, which he has endowed with Rational, with intelligent Faculties, with spiritual Senses, &c.

For since Man, in his own original Constitution or Contexture, was made to enjoy God, and that Jesus Christ both died for Men, received Gifts for them, and gave saving Gifts of his Light and Grace to them, in order that they should be restored out of the Fall. It is inconsistent with the Nature and Attributes of God (who is gracious, merciful, long-suffering, and abundant in Goodness and Truth) not to make known and communicate his Love and Goodness to Men, in and by the Spirit of his Son. Some Men indeed will Boldly tell us, that the Soul of Man can receive nothing but what it receives by

by or Through the Organs of the Body : And when they are told any thing of Inspiration, will presently cry out *Enthusiasm* ; as if those noble Powers the Soul is endowed with, as aforesaid, were given for nothing ; as if God had design'd to leave Man to himself to Grope out the Way to Heaven, as well as he can, without any exterior Guide or Help. This would be like leaving a Ship at Sea (without any to guide the Helm) to steer her own Course to the Port her Owners designs her for. But if the Soul receive nothing but what is communicated through the Organs of the Body, then what becomes of it, when the Body is dead and laid in the Grave ? Does the Soul die with the Body, or does it remain some where, without any Vision or Enjoyment of God, until, the general Resurrection, or last Day ? This Notion of theirs most certainly implies an Annihilation of the Soul.

For if the Soul remain capable of the Vision of God after the Body is dead, as it most certainly does ; then it receives the best of Comforts, the most excellent Enjoyments, the Joys unspeakable and full of Glory, some other Way than by or through the Organs of the Body. And if it is capable of partaking of the best of Enjoyments in the Heavens above, when the Body, with its Organs are laid in the Dust ; then it is capable of partaking of Divine Comforts while

while in this, otherwise than through the Bodily Organs.

But further this Notion of these Men, who cry out *Enthusiasm*, &c. strikes at the very Foundation, and tends to overturn the Gospel of Salvation by Jesus Christ. For Christ has promised to be with his Church and People to the End of the World, *Matt. xxviii. 20.* Now I would willingly know how or ^{but} which way, he is, or can be with his Church ^{but} by his Spirit. And if by his Spirit, or Spiritually, how is, or can that be, but by a Divine Infusion, or Inspiration. *Jesus said, if a Man love me, he will keep my Words: And my Father will love him, and we will come unto him, and make our Abode with him, John xiv. 23. I in them, and thou in me. &c. John xvii. 23. That the Love where-with thou hast loved me may be in them and I in them, ver 26. Know ye not (said the Apostle) that ye are the Temple of God, and that the Spirit of God dwelleth in you? 1. Cor. iii. 16. Again, God hath said, he will dwell and walk in his People, Cor. vi. 16. And we are told, That if any Man have not the Spirit of Christ, he is none of his, Rom. viii. 9. And that the Manifestation of the Spirit is given to every Man to profit withal, 1 Cor. xii. 7.* These Texts of Sacred Scripture (with many more too tedious here to mention) clearly imply Divine Inspiration; for the Spirit of God and Christ is not a dead,

a Dead, a Deaf, a Dumb, a Blind Spirit: But a Spirit that opens the Ear to hear, the Eye to see; and brings Life and Virtue, Rays of Light and Glory with it, into every Soul that receives it.

And I would willingly know of these Men, who deny Divine Inspiration and Internal Revelation; how God and Christ can be with Men, can dwell in Men, can walk in Men, without divine Inspiration or Infusion? This, I am sure, they can never clearly demonstrate. And as the denial of the Spirit of God, and Christ being a Reprover of Men, a Comforter, a Teacher, a Guide unto them, is to deny the Sacred Scriptures; so to deny the being of God in the Souls of Men, by his Light and Spirit, is to deny his Omnipotence, *John* xvi. 7, 8, 13. xiv. 16 17, 26. For we can have no true Idea or Notion of the Omnipresence of God, without an infinite Extension of the Divine Substance.

Whither (said holy David) shall I go from thy Spirit? Or whither shall I flee from thy Presence. If I ascend up into Heaven, thou art there: If I make my Bed in Hell, behold thou art there: If I take the Wings of the Morning, and dwell in the uttermost Parts of the Sea: Even there shall thy Hand lead me, and thy right Hand shall hold me, Psalm cxxxix. 7, 8, 9, 10. As David excellently sets forth the Omnipotence of the Divine Being, so he elsewhere calls

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calls to the Sons of Men *to taste and see that the Lord is good*, Psalm xxxiv. 8. No less than two of the spiritual Senses of the Soul are here Awakened or called unto, to take Cognisance of the Goodness of God. This is Revelation with a Witness, when Men at once may both taste and see that God is Good.

The same blessed Man in another Place saith, *How sweet are thy Words unto my Taste? yea; sweeter than Honey to my Mouth*, Psalm cxix. 103. and from *Cant*, i. 3. and *John* 1, 2, 3. it appears that the Saints have a spiritual Smell, Hearing, Sight, and Touch, given them of God. By all which it evidently follows, that the Soul hath its Senses, as well as that the Body hath its Organs or Corporeal Senses, Spiritual Senses are Adequate to the Soul of Man, which is a Spirit, whereby Man is capable of taking Cognisance of the Love and Goodness of God internally manifested to him: Though at the same Time external Means or Mediums are neither rejected nor undervalued. But the limiting of the Divine Majesty to them, as if he could not otherwise manifest himself to Men, is what I Reject.*

* I had a Mind to touch upon this Matter in the Preface, for the sake of some, though the Book be wrote upon another Subject; and yet not wholly upon another, because the Universality of the Light and Grace of God is therein testify'd of

To conclude ; what I have wrote; I think, I can by the Grace of Christ, defend, if Men oppose. And if any shall be pleased to take so much Notice of this, as to reply to it, let them not discharge their Artillery against some of the Outworks only, or some less Guarded Passages in it, but let them examine the Work through, and confute it if they can.

To the Guidance of the blessed Spirit of the ever blessed God, Reader, I commit thee, as to a Divine Monitor and Conductor that cannot mislead thee, it being the most excellent Guide, that ever Man followed ; this is that blessed Comforter, which Christ hath promised to send, and which he did send, and which, according to his Gracious Promise, is and will be with his People to the End of the World. This is that which is able to lead thee, through the Merits and Mediation of Jesus Christ, to the heavenly Habitation, the Glorious City and Kingdom of God.

I am, Christian Reader, in all Christian Duty, thine, to serve in the Spirit and Faith of the Gospel.

T. THOMPSON



I N T R O -

INTRODUCTION.

PRESENTLY after the subsequent Sheets were penn'd, came providentially to my Hand two excellent Tracts, the first wrote by *John Turner*, entituled, *The middle Way betwixt Necessity and Freedom*, Printed in 1683. the second by *Daniel Whitby*, entituled, *A Discourse concerning, 1. The true Import of the Words Election and Reprobation; and the Things signified by them in the Holy Scripture, &c.* Printed in MDCCLX. Out of both which I once thought to have transcribed a pretty many Passages, and to have placed them at the End of my Book as a Postscript or Appendix to it, there being such an exact Agreement and Harmony (in many Places) between what is said by them, and what the Reader will meet with in these Papers. But fearing the doing so might render this Tract too Voluminous, I chose rather to recommend my Readers to the perusal of the said Tracts, and only to take out of them something in short respecting the Decrees of God, and place here, by way of Introduction, to what follows; in which the Judgment of *Calvin*, &c. concerning the Decrees of God and the Doctrine of Necessity, will clearly appear. I shall begin with the judicious *Whitby's* Words in the beginning of his Book, which are these, *Let it be observed from * Bishop Davenant, that no Medium can be assigned, either on God's Part betwixt the Decrees of predestinating some*

* Animad. on Hord, p. 205.

Men, and not predestinating some others; or on Mens Part; betwixt Men absolutely predestinated to the Attainment of Life eternal, and absolutely pretermitted and left infallibly to fail of the Obtainment of eternal Life, which we call absolute Reprobation. As for Example: Let us suppose the Number of Mankind to be two Millions of Men; if out of these one Million only, by the Decree of Election, be infallibly appointed to eternal Life, and these certainly and absolutely distinguished from others, not only as to their Number, but their Persons also, who can deny but that one Million also, and those certain as to their Persons, are as absolutely comprized under the Decree of Non-election or Reprobation, as the others were under the Decree of Election or Predestination? So that (saith D. W.) there is no Possibility of asserting one of these Decrees without owning the other also; and so whatsoever Argument holds good against an absolute Decree of Reprobation, must certainly destroy the opposite Decree of absolute Election. A Discourse, &c. p. 1, 2.

Again he saith. *Absolute Election contains an eternal, absolute, infalliable Decree, that Peter shall believe, repent, and persevere unto the End, and be saved.*

The Evangelical conditional Decree is this: That if Peter do not believe, repent, and persevere unto the End, he shall not be saved, but shall infallibly be damned, and therefore God in it speaks to Peter thus, Except thou Repent, thou shalt Perish;
pass

pass therefore the Time of thy sojourning here in Fear, work out ~~of~~ thy Salvation with Fear and trembling, continue in the Faith, for if thou drawest back, my Soul shall have no Pleasure in thee; yea give all Dilligence to make thy Calling and Election sure.

2. *Absolute Reprobation is an absolute, infallible Decree, that Judas shall unavoidably fail of obtaining Life Eternal; that this Event shall be so certain, that he shall never fail to run himself wilfully upon his own Damnation.*

The Evangelical conditional Decree is this: That if Judas will repent, believe, and persevere, he shall be saved; and in Persuance of this Decree, God lovingly invites and calls upon Him to believe and repent, exhorts, and even entreats him, by his Ambassadors, to be reconciled to him, to turn from his evil Ways and live, alluring him to do so by the Hopes of Pardon and Salvation, if he will hearken to God's Calls; and persuading him, by the Miseries which he will then incur, not to neglect so great Salvation; expostulating the Case with him? why after all these Methods to prevent his Ruin, he shall die, and not live? Why he will not be purged and made clean? And how long it will be, ere he will Hearken to his Invitations? Declaring that he doth all this because he hath Compassion on him; and is Long-suffering to him, because he is not willing he should Perish, but should come unto repentance, though his Decree of Reprobation hath rendered

rendered his Damnation a certain and infallible event. Ibid. p. 5, 6.

Now what can be more repugnant to good Sense than to suppose that the Evangelical conditionate Decrees of God are Diametrically opposite and contradictory to his positive Decrees, as they certainly are according to the Scheme before us.

For to suppose that *Peter* may not believe, repent, and persevere to the End, and be saved, when God has made it impossible for *Peter* to do any other but believe, Repent, and be Saved, by an irrevocable Decree is a palpable Contradiction.

Again, To suppose that *Judas* may, if he will, repent, believe, persevere, and be Saved, and that God invites him to do so by the most persuasive and moving Arguments that can be used, when the God of Truth has immutably Decreed to with-hold saving Grace from him, and consequently has infallibly Decreed his Damnation; is such a palpable Contradiction, as one would think Men of Ingenuity and Candour should be ashamed to lay at his Door, who is a Fountain of infinite Truth and Goodness.

Next I shall from the ingenious *Turner*, recite *Calvin's* Judgment respecting the Decree of God, in his own Words, which are, —

For my Part, I am clearly of Opinion, that the Divine Knowledge does not conclude the Creatures under any Kind of Fate or Necessity at all; notwith-

notwithstanding that there are some, that will not grant thus much, but will have Prescience it self to be a Cause; but to my thinking Valla, although otherwise a Person not very well seen in Theological Studies, hath determined this Matter with Greater Prudence and Judgment than either the ancient Fathers or the School-men have done. And he tells us, that all this Contention is a controversy about nothing; for that Life and Death are rather the Effects of the divine Will than Fore-knowledge: if God early foresaw what Man would do, and did not also ordain and appoint it by positive Decree, then indeed it would be to some purpose, to argue pro and contra upon the Question, Whether the foreknowledge of God be capable of Necessitating the Actions of Men? but since he does no otherwise foresee what shall come to pass, but only because he hath appointed and decreed it within himself; it is to no purpose to talk of this Knowledge when it is so plain that all Things are ordered by his Will.

Again, the same Author gives us Calvin's Words in English thus, Our adversaries deny that it is any where affirmed in Scripture in express Words, that God hath before-hand, decreed, that Adam should perish by his Disobedience; as if the same God, whom the Scripture sets forth, as doing whatsoever he pleases both in Heaven and Earth, had made the Noblest of his Creatures, without decreeing and determinately fixing beforehand what he intended to do with him at last,
after

after all, the, divine Predestination will exert and shew it self the Posterity of Adam, whether they will or no. For it did not come to pass by Virtue of any natural Cause, that all Men should perish for the Fault of one. — Again, I demand of these Men, how comes it to pass that so many Nations together, with their infant Children should, by the Fall of Adam, be involved in the Sentence of eternal Death, but only that it seemed good to God to have it so? Here they are utterly confounded and put to Silence, and forced to hold their Tongues, though they are used to be loud enough at other Times. An horrible decree I must confess! (tis strange that so bright a Man as Calvin, should so much as think that any ingenious Man's Mouth could be stopp'd, and he put to Silence with such absurd Notions, or respecting a Decree which Calvin himself calls Horrible.) But yet that no one can deny but God did certainly know what would become of Man before he made him; and he knew no other wise, but only that he had decreed before hand what End he shall have. If any Man here shall inveigh against the Fore-knowledge of God, it will be very rashly and unadvisedly done; for why should the heavenly Judge be blam'd for the Exactness of his Knowledge, and merely because he was not ignorant of any Thing that was to come? If there be any just Reason of Complaint at all, it must be taken not from his Knowledge, but his will. Neither let it seem
absur'd

absur'd which I affirm that God did not only foresee the Fall of our first Parents and in that Fall, the Ruin of his Posterity, but that he did also pre-determine. and pre-ordain it. For as it belongs to the divine Wisdom to foresee all Things that are to come, so it appertains to his Attribute of Power, to govern and manage all Things by himself, according to his Pleasure. Again he saith, Wherefore I will not doubt to affirm plainly, with St. Austin, that the Will of God is, that Necessity, by which all Things come to pass, and whatsoever he wills, must of Necessity be.—For if nothing else be meant by Predestination, but only that it is the Dispensation or Distribution of the Divine Justice, (which proceeds upon hidden, but yet without Question, upon very good and worthy Grounds; from hence it follows, because the Reprobate were not worthy to perish, that it is just they should. A little farther he saith,——Wherefore though the Fall of Man was ordained by the Providence of God, yet he fell by Occasion of his own Corruption.

See J. T.'s Notes upon the apologetical Vindication towards the latter End of his Book entitled, *The middle Way*, &c. where the Book is not paged, to what is cited from Calvin, as aforesaid, with more, which for brevity I have Omitted. The ingenious Turner saith, It is admirable to observe what artificial Shuffling and Cutting he hath used, and how he hath endeavoured to oppress the Truth, under a Load of
 d Words

Words that either have no Sense, or a Sense repugnant to, and inconsistent with their Neighbours: For, first, he seems to make the divine Permission and Appointment to be exactly the same; then he takes them asunder, and will not allow the former to be sufficient; he grants the Predestination to be of itself sufficient to produce the Predetermined Effect, and yet to avoid the inconvenience of the Objection made by the Pelagians and others, he hath Recourse to the Corruption of our Natures, which he Imputes to ourselves. But now either Adam corrupted his Nature voluntarily, or he did not; if he did then he was a free and voluntary Agent, which M. Calvin denies; if he did not, then he acted necessarily, and it is all one whether the Necessity, were a Necessity of Nature, or a super-induced Necessity from without; it is equally a Necessity in both Cases; but let it fare how it will with Adam, all the Calvinistical Tribe is agreed in this, that we that are his Posterity are always concluded under an irresistible Fate, and so the Pelagian and Epicurean Objection returns with a Force as irresistible as that Fate, by which human Nature is pretended to be acted. Again, I do not understand how God is glorified in the Damnation of Necessary Agents; but I understand very well, that it is the greatest Reflection that either Wit or Folly, in Combination with Malice, can throw upon his Justice. With more, which I forbear to transcribe. See his Notes, &c.

I shall make no farther Observation upon Calvin's Words (since I presume, there's enough said in the Book it self, to out-weigh much more than he has said) than that the Reader may see both here and elsewhere, that I have not Argued against the Doctrine of irresistible Necessity without just Grounds

T. THOMPSON.

The

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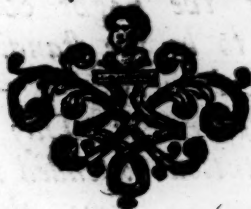
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AP 59



The



*The glorious Truth of Universal Grace
and Attonement exalted :*

IN A

TREATISE

CONCERNING

ELECTION, &c.



CHAP. I.

*The Doctrine of unconditional Election
and Reprobation, a meer Nullity, it
wholly determines the Wills and Ac-
tions of all Men.*

IT is not my Business to enter into a Dis-
quisition respecting the Difference be-
tween the Supra and Sublapsarians, con-
cerning the Fall of *Adam*, &c. since, whether
it be supposed, that God from all Eternity,
did decree, or only foresaw the Fall of *Adam*,
and the Lapse of his Posterity, and posi-
tively Elected some Men to eternal Life,
out of all the Posterity of *Adam*, thus fallen
and

and as positively reprobated all the rest, or by an Act of Preterition, passed them all by, and left them infallibly to perish Eternally, without affording them one Grain, or the least Means of Saving-Grace; it amounts to the same Thing: For 1st, they agree, that the Number of the Elect is so certain and Diffinite, that not one Man can be added or diminished. 2d: They agree, that the Elect only have Saving-Grace given them, and that not any Measure or Degree of Saving-Light, or Grace is given to the rest of Men.

So that upon their Hypothesis, all, and every Man in the World, but the Elect, (who, both as to their Number and Persons are distinguishable from other Men) must inevitably Perish. For it is impossible that any Man should be saved without Saving-Grace. As for that Notion, that those who are not elected to Life, have sufficient, but not Saving, or Special Means of Salvation, *i. e.* Saving-Grace given them; 'tis a most absurd and ridiculous Fancy, since without Saving-Grace, Men have not that which is sufficient to Salvation, for without Saving-Grace, Men are without the Gospel of Grace, without the Covenant of Grace, without the Mercy of God in Christ, without which they cannot be saved; and consequently have not sufficient Means of Salvation. And if Men have Saving-Grace, they may

may be saved, if through their own Default they do not fall short of Salvation.

And 'tis no less ridiculous to suppose, that all *Adam's* Posterity might as justly have perished to Eternity, for His Fall as the Devils, or fallen Angels, perish eternally, for their own most inveterate Defection and Apostacy.

The Creature (Man) was not made subject to Vanity willingly, &c. (a) but it cannot, in Truth, be so said concerning the horrid Apostacy of Devils, or fallen Angels. Nor can there be the same Reason and Justice in punishing either Angels or Men for the Sin of another, as there is for their own Sin.

Again, *Adam* repented, but so did not the Devils, or fallen Angels. *Adam* had a gracious Promise made to Him and his Seed (b). So had not the Devils, or fallen Angels.

And what Reason can be given why *Adam's* Posterity should not as well be interested in *Adam's* Repentance, or in the gracious Promise that was made him, as in his Sin? I do not believe that any Thing of Worth or Weight can be advanced as a Reason to the contrary.

If it could, as it cannot, consist with strict Righteousness, to punish the (much) greatest Number of Men with Eternal and most exquisite Torments, for that which they were not at all accessary to, nor could by any Means

(a) Rom. viii. 20.

(b) Gen. iii. 15.

prevent. It cannot consist with infinite Love, Mercy and Goodness so to do. And as Love, Mercy, Goodness, Truth and Justice are all closely united in, and essential to the Divine Majesty ; so until Men, by their own personal Sins, and reiterated Transgressions, provoke the God of Truth wholly to withdraw his Love, Mercy, Grace and Goodness from them ; his Justice will not take hold (without some Reserve or Mixture of Mercy) to their eternal Condemnation.

Most certain it is, that *Adam's* Posterity (then in his Loins) could not contribute any Thing towards his Fall, nor could they by any Means have prevented it, and to punish them Eternally, or the greatest Number of them, either for that Sin of *Adam's*, or for their own corrupt Natures and Wills, which they derived from him in the Fall, when God was neither pleased to give them any other Will, nor Saving-Grace, whereby to subdue their Corruptions, cannot consist with infinite Love, infinite Mercy, infinite Grace and Goodness.

That Law (according to Equity, Goodness, Justice, and Truth) is null in it-self, which requires that of Men, which they never had, nor could have Power (personally considered) to perform.

To

To bring Men forth into the World wicked, and to make them wicked, I presume, is the same Thing; for if they come into the World wicked, they must be made Wicked. Again, if they are made wicked in the Womb, at the Time of the Union of the rational Soul, with a tangible Body, or by their Conjunction, then they must come forth into the World Wicked, if ever they come into it.

But to suppose that the merciful God made Men wicked on purpose to Damn them, casts the greatest Imputation of Stain on the Love, Justice, Grace, Goodness and Truth of God. For as God made all Things Good, so he made no good Thing by Designation to an evil End.

I suppose the *Calvinists* will not affirm, that Parents of Children beget the rational Souls of their Children, and can Parents transmit Sin to a Soul which they cannot beget? If not, how then comes the Soul of a Child to be so impure and defiled with Sin, before it actually Sins, as that it is only fit for Hell? It is, I think, generally concluded, that the rational Soul is created by God, and most certain it is, that not any Thing did ever come Impure or Defiled out of his Hands. How then comes this, supposed, Impurity? Does it come by the Soul's being conjoined or united to a tangible Body, or by *Adam's* Sin being imputed unto it. If the first, then the Soul should receive Life from, and be actuated

ated and moved by the Body; whereas the Body receives Life from, and is actuated and moved by the Soul; for as soon as the vital Union between the Soul and Body is dissolved, the Body is left without Life or Motion.

If the last, then the Soul that comes pure and spotless out of the Hand of God, is presently defiled, not by its own Act, but by God's Act of Imputation. So that the Soul must inevitably perish for that it knew nothing of, for that which was done by another, many hundred Years before it had a Being, or was created *. Is not this very harsh, unreasonable, unequitable Doctrine? For my Part, I can see no Reason why Christ's Righteousness should not be imputed to Infants, as well as *Adam's Sin*; nothing can hinder this except the arbitrary Will of God, and the Will of God is not more arbitrary than good; nor does his Power extend further towards the Destruction of Men, considered as they came out of his Hand, than his infinite Love and Grace does towards their Salvation.

Nor doth *Prov. xvi. 4.* infer that God made Men wicked, or for Damnation; but that when wicked, he makes Use of them, as it is plain he does, sometimes, as a Scourge to others; in which Sense, they are said to be his Rod,

* Or because God will have it so. Whose Will, saith *Calvin*, is that Necessity, by which all Things come to pass. See *Introd p 22.*
his

his Sword, &c. but to suppose that God makes Men wicked, on purpose to damn them, is both absurd and blasphemous.

It is said the Heathens pourtrayed their God *Janus* with two Faces, and the *Predestinarians* feign two Wills in the true God, (who is one perfect Will and Thought) the one secret, and the other revealed or perceptive, (which is a palpable Contradiction, *in terminis*, for if it be secret they do not know it, if they know it, then it is not Secret. If they do not know it, then they can give no true Account of it, or what it is respecting Man) and these diametrically opposite to each other.

According to his Will as described, or revealed, in the Holy Scripture, Christ died for every Man, and God would have every Man repent and be saved. But according to his secret Will, as these Men feign, Christ died but for a few Men, and would have but a few Men to be saved.

But are the Secrets of God only with these Men, and do they restrain Wisdom to themselves? If not, how have they found out this secret Will, which they feign is in God, and which is contradictory to his Will described in the Holy Scripture? How elegantly does the Holy Prophet describe such Men as these, when personating the Almighty, he saith, *Which say, Stand by thy self, come not near to me, for I*
am

am Holier than thou : these are a Smoak in my Nose, a Fire that burneth all the Day, Ifai. lxxv. 5.

But as they feign two Wills in God, (whose Will is intirely one) so they distinguish his Grace into special and common: They that have the first, as these Men assert, cannot miss of Salvation, neither can any Man attain to Salvation by the last. The Special Grace, as they say, none but the Elect have given them, all the rest of Men must be content with common Grace, or have none; and they had as good have none, as have that which is not Saving, since without it, they must inevitably perish.

These Ingrossers, or Improprrietors of Salvation, are a very particular Set of Men. The Scripture Grace, the Grace which is given them in common with other Men, they will have none of, but are for a special Grace, a Grace peculiar to themselves, they will have none of the common Grace, common Faith, common Salvation, will not it seems, be Scholars with *Paul* and *Titus*, of the universal common Grace (c); nor Sons with *Titus*, after the common Faith (d); nor diligent with *Jude*, concerning the common Salvation (e). But with what Propriety of Speech can that be called Grace, which is not Saving: Grace is a Favour,

(c) Tit. ii. 11, 12.

(d) Tit. i. 4.

(e) Jude 3.

but

but the rational Soul receives no Favour from God, without Saving Grace, since without Saving Grace it cannot be saved. That Grace therefore is no Grace, which is not saving.

But plain it is (notwithstanding the vain Imaginations of some Men) that Saving Grace is common in that it has appeared to all Men. (f) And in the Light of this common, this universal Grace the Nations of them that are saved must walk. (g) But if these Men, who would persuade us to forsake this common Path, this holy High-way of the holy Ancients to walk in the Paths of Darknes, and by common Mean, that which is vile, or of no Value, to apply it to God's Grace, is both absurd and Blasphemous.

But let us hear the *Westminster* Confessors, in their Catechism, their Words are, " God from
" all Eternity did, by the most wise and holy
" Council of his own Will, freely and un-
" changeably ordain whatsoever comes to pass;
" yet so, as thereby neither is God the Author
" of Sin; nor is Violence offered to the Will
" of the Creatures, nor is the Liberty or
" Contingency of second Causes taken away,
" but rather established, *Westminst. Cate-*
" *chism P. 12.*" Again, in the same Tract
" they say, " That God hath unchangeably

(f) Tit. ii. 11. (g) Revela. xxi, 24.

“ fore-ordained whatsoever comes to pass in
 “ time, Especially concerning Angels and
 “ Men. P. 80.”

Here are a Heap of Words as inconsistent and contradictory to each other as Words can be; if Violence be not offered to the Will of the Creature, *i. e.* to the Will of Man, nor the Liberty or Contingency of second Causes taken away, then God did not unchangeably ordain whatsoever comes to pass, for if God unchangeably ordain every Thing, as they say he did, then there is no Liberty left, but an irresistible Necessity prevails over all the Wills, and all the Actions of all Men, and all Things must inevitably come to pass, according to the said unchangeable, irrevocable Ordination.

According to this Conceit of theirs, concerning the Ordination of God, *Alexander the Great* *, was irresistably necessitated to shed much human Blood; to burn one of the most Beautiful Cities (if Credit may be give to History) in the World, at the Instigation of an infamous Strumpet; to spend a large Sum of Money in burying *Bucephalus*; to build a City, in Memory of a beloved Dog; to slay his beloved *Clitas*, when intoxicated with Wine or strong Drink; to assume the Title of *Jupi-*

* See *Calvin's* Words in the Introduction respecting Necessity.

ter's Son, and to command Divine Homage to be paid him. The Valiant and strange Acts of *Hannibal*, with the strange Vicissitudes of Life, which attended that famous Captain of the *Carthaginians*, together with his putting himself to Death, rather than fall into the Hands of the *Romans*, over whom he had often triumphed. Must (according to the Doctrine impleaded) be resolved into the aforesaid irrefutable determinative Necessity.

The great *Roman Cæsar* conquered many Nations, spilt an immense Quantity of humane Blood, slew, according to History, 1000,000 Men, overthrew *Pompey* the Great, in the Plains of *Pharsalia*, and by the Power of *Rome*, and more artful, than laudable Practices conquered *Rome*, and made her Citizens Slaves, or changed her Government from a free, to an arbitrary one, and after four Years, was slain by *Brutus* and *Cassius* in the Senate-House. To say nothing here of the Wars of *Semiramis*, of the famous *Cyrus*, the valiant *Pyrrhus*, the worthy *Huniades*, the renowned *Scanderberg*, the generous *Scipio*, the Great *Tamerlane*, with many others, give me Leave to say, That very deplorable was the State of the poor *Indians*, according to the Account that is given of the barbarous Usage which they in *Mexico*, &c. met with from the *Spaniards*, of whom, it is

said, above forty Millions perished by War and Cruelty.

Now all these Things, with innumerable others, either came to pass, by Vertue of the aforesaid unchangeable Ordination of God, or else there is no such Ordination or Decree as is talk'd of. The first renders the God of Truth a most merciless, unjust and cruel Being: But the Doctrine that renders the God of Truth a most merciless unjust and cruel Being, cannot be the Doctrine of Truth, and therefore the last must stand, *viz.* That there is no such unchangeable Ordination or Decree as is talked of; consequently, these Masters in *Israel*, the *Westm.* Confessors, with all their Adherents, egregiously erred from the Way of Truth, when they embraced this heterogenous Doctrine of personal, unconditional, irreversibile, Election and Reprobation.

But further, To say that all Things which come, or ever came to pass, were unchangeably ordained from all Eternity *, is to say, that worthy *Socrates*, that virtuous Philosopher, was most unworthily put to Death, for preaching the true God in a barbarous Age, to an idolatrous People, by Vertue of his Decree, whom he most worthily preached. That by

* Here again is an irresistable Necessity, or else God did not immutably decree whatsoever came, or comes to pass.

Vertue of the same Decree, the pious *Confucius*, who prophesied of Christ was put to Death by the *Chinese*, for endeavouring to promote Piety and Vertue among them.

The famous *Roman Cato*, chose to put himself to Death, rather than be beholden to an Usurper for his Life, after *Rome* lost her Liberty, by the artful Management of *Cæsar*, But this was no Choice in him. If their Doctrine were true, whose Faith is Fancy, whose Notion of personal Election, &c. is a Monster both in Grace and Nature, being equally void of Grace and Goodness, of Reason and Truth.

But why do these Men who assume to themselves a Knowledge above all Mankind, and ascend up to the Imperial Heavens to bring down an Account of the Will and Decree of God, contrary to what we have of it in sacred Writ while they decree his Will to be secret say the poor Christians were barbarously used, during the ten Persecutions, (since there can be no Barbarity in the Will and Decree of God) in which Time, many of them suffered the most exquisite Torments, that could be invented or inflicted upon humane Bodies. To say the Wills of those cruel Persecutors were irresistibly determined in these Things, is to render them innocent, and him guilty, who so determined them. Consequently the *Predestinarians* charge the holy God with Barbarity; in which
also

also their own Wills are absolutely determined, or else their own Doctrine cannot stand. The same may be said concerning all the tragical Scenes acted by the *Papists* concerning the *Protestants*. For God either unchangeably ordained them all, or else he did not unchangeably ordain whatsoever comes to pass. But the *Westminster* Confessors say, 'That the Almighty Power of God extendeth it self even to the first Fall, and also all other Sins of Angels and Men, and that not by a bare Permission. *Westm. Catechism. p. 1.*' And according to the late Bishop of *Sarum*, the *Supralapsarians* (or *Predestinarians*) hold, 'That God does only consider his own Glory in all that he does: And that whatever is done, arises as from its first Cause, from the Decree of God: *Exposition of 39 Articles, Art. 17, p. 146.*'

According to these Mens Doctrine, there can be no Sin, except God be the Author of it; for it can be no Sin in Men to do that which by an irresistible Hand they are compelled to do from their Birth to their Death. It can be no Sin to do the Will of God, and it is God's Will that Men should sin as they do, if he have decreed it, as he must, if he have unchangeably ordained every Thing that comes to pass, as the *Donatists* assert he has. And if the Almighty Power of God extend to all Sins of Men, not by a bare Permission only: And that
 whatever

whatever is done, arises from its first Cause, from the Decree of God, which they affirm ; then the Will of Man is in all Things whatsoever, peremptorily, determinately and irreversibly fixed, and not any the least Degree of Liberty or Choice is left to any Man, in any Respect or Consideration whatsoever, but every Man that is in the World, is left under a (Fatal) Necessity of being the very same he is at this Time. *i. e.* No Man, by any Grace given, could have prevented his being the very same he is, in Faith, Principle and Practice : Yea, whether a Man be an Episcopalian, or a Quaker, an Arminian or a Presbyterian, a Papist, or a Baptist ; a Lutheran or Independant ; a Ranter, or a Seeker ; a Socinian, or an Antinomian ; a Turk or a Jew ; an Atheist or a Deist ; a Believer, or an Unbeliever ; a Saint, or a Sinner ; it is no Fault nor Vertue in him, but the sole and only Cause of it is in the supream Being ; every Thing, according to them, arises from his Decree, as from its first Cause ; so, that according to their graceless Doctrine, it Centers in one and the same Thing, whether Men believe in God and *Mahomet*, as do the *Turks* ; or in God and *Confusius*, as it is said, some of the *Chinese* do ; or with the *Jew*, to deny and speak Evil of Christ ; or with the Atheist, to deny the Being of a God ; as to have a true and sincere Faith in God and in
Jesus

Jesus Christ ; since, according to their Conceit, both the one and the other, *i. e.* Belief and Unbelief proceeds from the absolute Will ; the most wise Council, and irreverfible Decree of the King of Heaven : But it is unaccountable Doctrine which lays fuch Absurdities at the Door of the God of Truth. Doctrine it is which byaffeth the Judgment, depraves the Will, fours the Affections, bewitcheth the Senses, influenceth it with Pride and Bigottry fuch as receive it.

It opens a Door for carnal Security, Licentiousness, and Stupidity ; for if once Men fancy they are elected to Life, it is enough, as they may eafily upon their own Principles believe. If not, all they can do, will fignify nothing.



C H A P. II.

The Absurdity and Nullity of the Doctrine of personal Election, &c. further evinced.

AT present, I do not know of any one Point of Doctrine held by any professed Christian, more inconsistent with Sacred Scripture and sound Reason, or more obnoxious to absurd Consequencies, than this of personal, unconditional, irreversibile Election and Reprobation.

The Decree or Will of God was the Cause of *Cain* (that first born Murderer and Persecutor among Men) imbruing his impious Hands in his pious Brother's Blood. That the Inhabitants of the old World sinned with so high a Hand of Provocation, as occasioned them all, except *Noah* and his Family, to be swept away with a Flood. *Noah* was righteous; the Rest (save some few in his Family) were all very wicked. But *Noah's* Righteousness was no Virtue in him, nor the Wickedness of the Rest, any Vice in them, if the absolute Decree of God was the absolute Cause of both.

(For according to *Calvin*, and the *Westm.* Confessors Notion. According to the Doctrine of the *Decretalists*, *Abimelech* was necessitated, by the Decree of God, to slay his Brethren

D

three-

threescore and nine, or ten Men upon one Stone, *Judg.* ix. 5, O horrible !]

But if the *Decretalists* Notion were as true, as it is false, then the Decree of God must be very destructive, since but eight Persons were saved thereby, while probably many Millions perished. Add to this, the *Sodomites* being consumed with Fire and Brimstone for their heinous Sins ; *Corah*, *Dathan* and *Ahiram* being swallowed up by the Earth, for their wilful Rebellion ; the *Israelites* worshipping a Calf, instead of the true God ; *Meriam's* being smote with a Leprosy for her Sin ; the *Israelites* Idolatry after they entered into the Land of *Canaan* ; *Saul's* asking Counsel of a Witch ; *Jero-boam's*, and *Manasseh's* Sins ; *John Baptist's* Death ; the Jews rejecting Christ ; *Ananias's* and *Saphira's* lying against the Holy Ghost, for which they were punished with Death ; and some of the Pharisees Blasphemy against the Holy Ghost : Now all these Things, with more than I shall mention, were either done by Virtue of the unchangeable Decree of God, or else there is no Ordination, as the *Westminster Confessors* assert there is. For if there be such a Decree, then God is either the Author of Sin, or there is no such Thing as Sin ; and therefore I conclude there is no such Decree.

Though plain it is, that several who held the Doctrine of absolute, unconditional Election,

tion, &c. did conclude, that God is the Author of Sin. " God (saith *Martyr*) doth incline and " force the Wills of wicked Men into great " Sins. God (saith *Zwinglius*) moveth the " Robber to kill, he killeth, God forcing him " thereunto. — Reprobate Persons (saith *Piscator*) are absolutely ordained to this twofold End ; to undergo everlasting Punishment ; and necessarily to Sin, and therefore " to Sin, that they might be justly punished." See more of this in *Robert Barclay's* Apology, fourth Edit. in English. p. 113.

If we may take these Men's Doctrines from their own Tongues or Pens, nothing can be more clear than that it renders God the Author of Sin, or else there is no such thing as Sin ; for there can be no Justice in punishing Men, for that which they are irresistably necessitated to do. To force a Child of two Years old to fall or throw it down, and then to whip it severely, for that which it could not avoid, would neither be an Act of Mercy, nor Justice, but of great Cruelty and Injustice.

But because the *Predestinarians* either cannot, or will not resemble the merciful God of Truth ; they would perhaps make him resemble themselves.

Christ taught his Disciples to suffer (not to persecute) And that Religion must needs be a quaint one, which puts its Votaries upon killing

ing for God's sake*, to exile and put Men to Death for not thinking the same of some Points of Doctrine as they do, or for not having the same Ideas of Things as themselves have. If my Opticks be not so good as my Neighbours, ought I to suffer for that, or because he may view Things in a Glass, which I have not, or do not think fit to use; must I therefore be put to Death. This sure is the reverse to true Religion, which teacheth to bless, not to curse, to suffer, not to persecute.

If I take Things upon Trust, or see with another Man's Eyes, my Faith is but Fancy; this Religion is not mine, but his I trust for it.

If I make the best Use I can of the Light, Reason and Understanding which God has given me, and act accordingly, God will not cast me away, because I do not know so much as my Neighbour does; but if I act upon another Man's Principles, and have none of my own, or act contrary to it, such Temporing, or Prevarications will not stand in Judgment with the God of Truth, who requires that Man give him his Heart, *i. e.* his Love and Affection, that the supream Being may be the alone Object of his Love, Affection, Devotion and Worship.

* The Doctrine of irresistible Necessity is like that of killing for God's Sake, when he requires no such Thing.

This

This is what is required of all Men, and therefore the Almighty has not peremptorily decreed the contrary, concerning so much as one Man, much less concerning the far greatest Number of Men; and consequently has not consign'd them over to Satan by decretal Reprobation to all Eternity.

But to avoid the Consequence of making God the Author of Sin, 'A Distinction (saith 'Bishop *Burnet*) was made between the positive Act of Sin, which was said not to be 'Evil, and the Want of its Conformity to the 'Law of God, which being a Negation, was 'no positive Being, so that it was not produced. 'And thus, though the Action was produced 'jointly by God, as the first Cause, and by the 'Creature, as the second; yet God was not 'guilty of Sin, but only the Creature. *Article 17. p. 149.*'

Thus by this thin Piece of Sophistry, these Men would avoid that horrid Consequence, which their old Friends and famous Predecessors did not deny, resolved from their Principles; for if God doth force the Wills of Men into great Sins, as *Martyr* saith. And moveth the Robber to kill, as *Zwinglius* saith he doth. Then he is not the first Cause of the evil Action only, but of the first evil Motion in the Mind or Will of Man to that evil Action.

The

The learned *Gell* saith, that Sin hath a
 ‘ positive Being, and that a foul one: Nor can
 ‘ a mere Privation be said to be washed
 ‘ away, or purged or blotted out, as Sin is said
 ‘ to be, Notes on *Rom.* v. 12, 13, 14, Vol. 2.
 ‘ p. 7.

But for a full Answer to the aforesaid nice
 unscriptural Distinction, take what the Remon-
 strants say, as expressed by the late Bishop of
 of *Sarum* in his Exposition of the thirty-nine
 Articles; his Words are, ‘ And as for that
 ‘ Nicety of saying, that the Evil of Sin consists
 ‘ in a Negation which is not a positive Being;
 ‘ so that though God should determine Men to
 ‘ the Action that is sinful, yet he is not concerned
 ‘ in the Sin of it: They (*i.e.* the Remonstrants)
 ‘ think it too Metaphysical, to put the Honour
 ‘ of God and his Attributes upon such a Sub-
 ‘ tility: for in Sins against the moral Laws,
 ‘ there seems to be an antecedent Immorality
 ‘ in the Action it self, which is inseperable
 ‘ from it. But suppose, that Sin consisted in
 ‘ a Negative, yet that Privation does imme-
 ‘ diately and necessarily result out of the Action,
 ‘ without any other Thing whatsoever inter-
 ‘ vening: So that, if God does infallibly deter-
 ‘ mine a Sinner to commit the Action to which
 ‘ that guilt belongs, though that should be a
 ‘ Sin only by Reason of a Privation that is
 ‘ dependant upon it, then it does not appear
 ‘ but

‘ but that he is really the Author; since if he
 ‘ is the Author of the sinful Action, on which
 ‘ the Sin depends, as a Shadow upon the Sub-
 ‘ stance, he must be esteemed, say they, the
 ‘ Author of Sin.

‘ And though it may be said, that Sin being
 ‘ a Violation of God’s Law, he himself, who
 ‘ is not bound by his own Law, cannot be
 ‘ guilty of Sin, yet an Action that is immoral;
 ‘ is so essentially opposite to infinite Perfection,
 ‘ that God cannot be capable of it, as being a
 ‘ Contradiction to his own Nature. Nor is it
 ‘ to be supposed that he can damn Men for
 ‘ that, which is the necessary Result of an Ac-
 ‘ tion, to which he himself determined them.

‘ *Art. 17. p. 164.*

This, I think, is a very clear and full Answer
 to, and confutation of the aforesaid critical
 Distinction. * But further, suppose that a Pri-
 vation from, or of original Righteousness re-
 sulted from the Fall of *Adam*, yet this must
 proceed from the arbitrary Will and Pleasure of
 God, whereby all Men were disabled from
 conforming, or being conformable to the Law
 of God, except such as God the Father took

* No Man owes what he hath not, nor could receive, and
 and therefore no Person can be guilty for the Want of that
 original Righteousness he never did or could receive.

into

into, or entered into a Covenant of Grace with, by Jesus Christ, their Head and Surety, which according to the Adversaries of universal Atone-ment are but very few in Comparison of the rest of Men; all but the Elect being reprobated from Eternity, or by an Act of Preterition * left without any the least Degree of Saving Grace; so that Perish they must, and that eternally; so that still these Mens doctrine Centers in making God both the Author of their Sin and Damination, for since according to them, Men both Sin and Perish for want of that which God would not vouchsafe to give them, he must be both the Author of their Sin and Destruction. And if he Punish them eternally only for, and on the Account of the Sin of another, which they were not at all accessary to, and without any regard to any foreseen Sin done, or to be done by them in Time, then he must be both a most unmerciful and an unjust Being; but most impious is that Doctrine which lies such Absurdities at the Doors of the most Merciful, most Gracious infinite Fountain of Love, the God of Truth and Justice.

* Again, if Sin have no efficient but only a deficient Cause, it consisting only in not avoiding what is forbidden, or not doing what is commanded that which renders a Man to be thus deficient must lay him under a Necessity of Sinning. So that still, according to them, God must be the Author of Sin.

From

From what hath been said in the preceding Lines, it evidently Follows,

First, That the *Predestinarian* Notion respecting the unchangeable Decree, or Ordination of God, renders the supream Being, the Cause and Author of Sin.

Secondly, Their Notion renders the God of Truth and of infinite Mercy, the most Unmerciful * (whose tender Mercies we are, by very good Authority told us, are over all his Works) of all other Beings in propagating so many Millions of wretched Souls, or beings, on purpose to torment them with the most intollerable, insupportable and exquisite Torment that could be invented, and that to all Eternity, for that which was done before they were Born into the World, or for that which they could not by any means Help, or hinder the doing of.

Thirdly, This Doctrine renders God unjust for punishing Men eternally, for leaving undone that which he never gave them Power to do, and for doing that which he never gave them Power to refrain the doing of.

* Psalm. cxlv. 9.

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Fourthly,

Fourthly, The same Doctrine renders the God of Truth a most egregious Dissembler, in Prophecying, that he delighteth not in the Death of a Sinner, would have all Men to be saved; commandeth all Men every where to repent. When it supposeth him to delight in the Death of most, or of the greatest Number of Men, that he would but have few, not all Men to be saved, &c.

Fifthly, The Doctrine impleaded, renders the most merciful God a Lover of Men's Bodies, * but an Hater of most of their Souls, for he feeds and supports the Bodies of the wicked as well as the Righteous, gives the one as well as the other Health, Wealth, Strength and Beauty; causeth his Rain to fall, and his Sun to arise upon both; but it supposeth him to have made no Provision for the far greatest Number of Mens Souls, except that which is ten thousand times worse than the worst of Tyrants makes for the Bodies of those they subdue and take captive: since according to this Doctrine, he hath by an eternal Act of Reprobation, or Preterition consigned them over to the Satanick Prince and King of the bottomless Pit, to be Tormented therein to

* Doth God take care for Oxen, saith the Apostle, yea saith this Doctrine, much more than for the Souls of Men, for he feedeth oxen, but hath made no Provision for the good or happiness of the most of mens Souls.

the Ages of Eternity, with more exquisite Torments than can possibly be described only for doing that which they were under an infallible Necessity, to do, being absolutely necessitated, by his Will, who is the Cause of their Punishment, and therefore of their Sin, that they might be Punished.

Sixthly, The aforesaid Doctrine does not only render the Holy God worse to the most of Men, than the worst of Tyrants or than the Devil himself, for the Devil can but tempt Men to Sin, and so, by his alluring Baits, be the Instrument to bring them to Misery, if they yield to his Temptations and Insinuations. But this Doctrine supposeth that God necessitates and forceth Men, yea the greatest Number of Men to Sin with so great Provocation, as necessarily brings them to eternal and most insupportable Torments; and consequently he is not only highly provoked with that which is the necessary Fruit or Effect of his own arbitrary Will, but punisheth them with eternal Damnation, for that which he has made absolutely necessary for them to do.

Seventhly, According to the heterogeneous Notion of the *Decretalists*, every Man's Limits are peremptorily and immutably fixed; so that not so much as one Man could possibly have

been of any other Faith or Religion than he at this present Time, is of, nor could he have had any other Will, Affections, or Desires than what he has; since according to them, God has from all Eternity unchangeably ordained whatsoever comes to pass, or ever came to pass, respecting Angels and Men. For my Part, I can see no Difference in the Ground, between this Doctrine and that of Stoical Fate, since the one as well as the other stubs up all true Religion by the Roots. For whether a Man pray to God or prophane his Name, be virtuous or vitious, love God and hate Covetousness, or be Covetous and hate God. It all, with all that can be said, Centers in this, if a Man is elected to life Eternal, do what he will he shall live, but if he is not irreversibly elected to Life eternal, then let him do what he can, he will, he must inevitably Perish to all Eternity.

For any to say, or alledge, That it is Mens Sins and the Corruption of their Natures and Wills, that is the Cause of their Destruction, and that there is so much Light given to all Men, as to render them Inexcusable, is to say nothing in Excuse of the enormous Doctrine testified against, in this Treatise. Since its votaries hold that both the Means and the End is predetermined, and that the Number both of them that shall be saved, and that shall
perish

perish is so certain and definite; as that there can be no Addition or Diminution of the said Number. *Westm. Catechism. &c. p. 13.* So that Mens Sins, according to them, and the Corruption of their Natures and Wills proceedeth, as Streams from the same Fountain, from the unchangeable Will and Ordination of God; and therefore according to this Doctrine, it is impossible that Men should have any other Natures, Wills or Inclinations than they have, and that Light which is not saving, can not render Men inexcusable, because it can not save. A Man is excusable for either doing that which he is forced to do, or for omitting to do that which he hath no sufficient Power to do, not to do the Will of God without saving Grace: To feign that Men fall short of eternal Life through their own Sins, corrupt Wills and Natures, and yet to hold that precedaneous to any Will in them, they were by an Act of Reprobation, or Preterition (which is the same) under the Sentence of eternal Damnation, is such an Inconsistency, as Men of Reason, who are not Blinded with Partiality and Prejudice against the Truth, would be ashamed of.

But further, to hold that Men, as Men consisting of Spirit, Soul and Body, were reprobated from Eternity, is to suppose that, as such, they had a Being from Eternity; for that

that which did not exist from Eternity, could neither be justified or condemned from Eternity. But to say that Men, as Men were coeternal with God, is the same as to say That this beautiful Edifice of the World, with all the Parts and Members of it were coeternal with him, and have no Dependency upon the Almighty Maker, Framer and Upholder thereof. Which is implicitly to deny the Being of a God.

But suppose that Men (with all other Creatures) had a potential, or some Sort of Being in God, as the Root and productive Cause of all Beings, (not as considered in the Fall, but in their pristine Constitution and Rectitude) they could not, as considered in him, be any of them in a State of Condemnation since. If all Men had a Being in God from Eternity, that Being which they are, or may be supposed to have had in him, who is an infinitely Pure, Spotless and perfect being, could not be sinful, but as they were in him, they were all alike innocent and free from Guilt, Spot or Stain, consequently none of them could be in a State of Condemnation.

C H A P. III.

Containing Arguments against the absolute unconditional Decree of Reprobation, &c.

IF it should be said, that God saw all Men fallen in *Adam*, from all Eternity; and though he might have justly condemned all to eternal Death, yet in Mercy, he spared and elected some of them to eternal Life, and reprobated or passed by (which is the same) all the Rest. Besides, what has been all ready said, let the following Arguments be considered,

Arg. I. The Benefit of that Sacrifice which was infinite in its Dignity, Worth and Value, was intentionally extended to all Men, but the Sacrifice of Christ was infinite in its Dignity, Worth and Value.

Therefore the Benefit of the Sacrifice of Christ, was intentionally extended to all Mankind.

Arg. II. That Sacrifice, which as to its Benefit was not extended to all Men, so far as to put them into a Capacity of Salvation, was not an infinite Sacrifice, but the Sacrifice of Christ was an infinite Sacrifice; therefore the
Sa-

Sacrifice of Christ, was as to its Benefit, extended to all Men, so far, &c.

Arg. III. He that is infinitely good, could not make the greatest (or any) Number of Men on purpose for Damnation. But God is infinitely good, therefore God could not make the greatest (or any) Number of Men on Purpose for Damnation.

Arg. IV. He whose Will is infinitely good, whose Grace is infinitely rich, and whose Wisdom is infinitely perfect, could not by any Arbitrary Act, make it impossible for the greatest Number of Men to attain the Blessedness. But the Will of God is infinitely good, his Grace infinitely rich, his Wisdom infinitely perfect, therefore God could not, by an Arbitrary Act, make it impossible for the greatest Number of Men to attain to Blessedness.

Arg. V. That Doctrine which supposeth that neither the infinite Mercy of God was extended to all Men in the Fall, nor the infinite Justice of God took hold of all Men in the said Fall, both robs the infinite God of his infinite Mercy, and his infinite Justice, but the Doctrine of the *Predestinarians* supposeth, that neither the infinite Mercy of God was extended to all Men in the Fall, nor that his infinite Justice

Justice took hold of all Men in the said Fall. Therefore the Doctrine of the *Predestinarians* both robs the infinite God of his Mercy, and infinite Justice.

But I shall now drop this Syllogistical Way of Arguing and proceed in a Method more intelligible to every common Reader.

Arg. VI. If all Men were in *Adam's* Loins when he fell, and that they all fell, in and with him, it undeniably follows that they were all in his loyns before he fell, and stood in and with him while he stood, or else how did they fall, or what did they fall from. And as they all stood, with him in the same Righteousness in which he stood, while he stood, none of them could be seen fallen in him, antecedently to their being seen standing, in him; consequently, none of them could be under the Curse of decretal Reprobation from all Eternity, for God blesteth the Righteous, &c. *Psal. v. 12.*

Arg. VII If all Men were in *Adam's* Loyns when he fell, then (as he was the common Root and Parent of all Mankind) they were all in his Loyns when the gracious Promise was made to our first * Parents, and in them to

* Gen. iii. 15.

all Men, or to all Men then in their Loyns, and since the Promulgation of it, all Mankind have been under the Benign Influences thereof. Hence, evident it is that the decretal Reprobation is a meer Nullity, a ridiculous Fancy, &c.

Arg. VIII. As the supream Being is superlatively good, so he could not designedly make any Thing to an evil End ; consequently he could not make the greatest Number of Men on purpose that they might be damned, which he most certainly did, if prior to their being made, i. e. from all Eternity, by an irrevocable Decree he consigned them over, or gave them up to eternal Death.

Arg. IX. If God decreed from all Eternity that the greatest (or any) Number of Men simply considered as Men or as his Creatures, should inevitably perish, then he made a Decree to slay the Righteous, even when they were seen Righteous ; for as aforesaid, they could not be seen fallen from their Righteousness precedentiously to their being seen standing therein. Which is both to render him inconsistent with himself, and very Injurious to his Creatures (i. e. to Men) who gave a Charge to Israel, That they should not slay the Innocent and Righteous, *Exod. xxiii. 7.*

Arg.

Arg. X. This Doctrine renders God slaying the Righteous, even from Eternity, but *Abraham* was confident * that God would not slay the Righteous with the Wicked, So that these Men who hold the Doctrine impleaded, and who seem to love themselves only, differ extremely from *Abraham*, that Lover of Men, that Friend of God, and great Father of the Faithful.

Arg. XI. Man was made very good, † planted wholly of a right Seed ‖ consequently had no Seed of Destruction in him, no Curse of decretal Reprobation was yet passed upon him, nor upon his Seed, for they all stood in Innocency and Blessedness, with and in *Adam* so long as they stood and was in blessed Fellowship and Communion with his God, who made him upright, created him in his own Image; he above all other Creatures in this low Region, bore the Stamp of the kind Regard and Favour of his Maker, his Munificent Lord and Father, who placed him in his luminous Presence, and put a Crown of Glory on his Head. For Man was made a little lower than the Angels, and crowned with Glory and Honour. Then it was the morning Stars sung together, then the Sons of God shouted for Joy, without the In-

* Gen. xviii. 25. † Gen. i. 31. ‖ Jer. ii. 21.

tervention of decretal Reprobation; for those blessed Spirits do not rejoice at the out-goings of Death and Destruction.

Thus from holy Writ we find there was then no Jar in the whole Frame, but a heavenly Harmony run through the whole Universe, all the Parts and Members thereof spake aloud the Greatness of their wise Creator.

Arg. XII. God loves and delights in his own Image above every Image; and no Man, while he bore it, could be hated with the Hatred of decretal Reprobation; and all Men bore the divine Image while *Adam* stood, if all Men fell in and with him, they could not fall in and with him, except they stood in and with him, in the same Innocency, Righteousness, Uprightness, and Integrity in which he stood, while he stood. They either bore the same Divine Image which he bore, or they could not fall from it. In and by his Fall, consequently, not only some few, but all Men were so far from a State of Reprobation from all Eternity, that they were all in a State of Blessedness while *Adam* stood. For God blesteth the Righteous. *With Favour* (said the Prophet) *wilt thou compass him about as with a Shield*, Psal. v. 12.

Arg. XIII. The Work of Creation was a Work of Bounty, Grace, and Goodness, of Love
and

and Blessedness in the most intire and comprehensive Sense, and therefore neither the greatest, nor any Number of Men could be made under the Curse of decretal Reprobation, for that would have been an Exception to the Work of Creation, being a Work of Bounty, &c.

Arg. XIV. Solomon saith, God made not Death. Consequently he did not make Men under the Curse of decretal Death; for according to the same Man, *neither hath he Pleasure in the Destruction of the Living.* Wisd. i. 13. And again he tells us, *That the Generations of the World were healthful, and there was no Poyson of Destruction in them, or Kingdom of Death upon the Earth.* Wisd. i. 14. But if the most of Men had from Eternity been consigned over to the Devil, then there would have been a Kingdom of Death upon the Earth, and the Devil would have had more Subjects upon the Earth than God. But this unhealthful Doctrine of decretal eternal Reprobation was not, it seems broached in *Solomon's Time*, or believed by him.

Arg. XV. They that condemn the Righteous, and justify the Wicked, are both of them an Abomination to the Lord, Yet these Men, who hold the Doctrine impleaded, condemn the Righteous, &c.

Arg.

Arg. XVI. The Doctrine which makes the Cause of the Destruction of the Wicked to be of God, and not of themselves is diametrically opposite to the Doctrine which is according to Godliness, for it makes the gracious Physician the Cause of the Malady; the Healer, the Destroyer; the Divine and most sovereign Balm, the Canker of the Wound: Which is the greatest Absurdity.

Arg. XVII. This Doctrine renders God (who worketh all Things according to the Counsel of his own Will) to will one Thing and decree another, for according to the Sacred Scriptures, he would have all Men to repent and be saved; but according to the Doctrine impleaded he has immutably decreed the Damnation of the far greatest Number of Men.

Arg. XVIII. As fury is not in God * (towards Men, until stirred up by their great Provocation and Wickedness.) nor doth he † afflict willingly, or grieve the Children of Men. So there is nothing more inconsistent with his Divine Nature and Being than Sin, and therefore there can be nothing more irrational than to suppose, that the merciful God could destroy

* *Iſai xxvii. 4.* † *Lamen. iii. 32.*

(by decretal Reprobation) with a most dreadful Destruction the far greatest Number of Men without any Regard to their fore seen Sin whom he had so curiously framed the marvelous Work of the marvelous Worker: With respect to which, *David* said, *I am fearfully and wonderfully made, &c.* Psal. cxxxix. 14. and towards whom Fury is not in him, nor does he willingly grieve them until they highly provoke him to Anger with their Sins, or that as aforesaid, without any Regard to their foreseen Sin, he should destroy them is very unaccountable, yea, it is a very irrational and absurd Opinion, since it is the same as to say that both Fury is and is not in God towards the same Men at the same Time that he both doth and doth not willingly afflict and grieve the Children of Men, though he willingly decreed from all Eternity, to afflict and grieve them by inflicting the most intolerable Torments upon them to the Days of Eternity; for he must either decree it willingly or not at all, since to decree it willingly, is to decree with, or according to his Will, But the Sacred Scripture tells us in so many plain Words, * *That Fury is not in him: † That he doth not afflict willingly or grieve the Children of Men. ‡ That Israel destroyed themselves. Thy Calf, O Samaria, hath cast thee off &c.* So

* Isai. xxvii. 4. † Lament. iii. 23. ‡ Hosea. xiii. 9, and viii 5.

that we must read the Scriptures backward if we believe these Men, whose Doctrine is equally inconsistent with Godliness, and with the Holy Scriptures.

*Arg. XIX. Israel was commanded to keep far from a false Matter; and not to slay the Innocent and Righteous; for (saith God) * I will not justify the Wicked.*

But according to these Mens Doctrine, the merciful God slew the greatest Number of Men (while they were innocent and righteous) even from Eternity, by an irreverfible Decree; Confequently, their Doctrine is both erroneous and impious, fince it renders the juft God both inconsistent with himfelf and guilty of Injuftice: *Who is righteous in all his Ways, and holy in all his Works, Pf. cxlv. 17.*

Arg. XX. I prove from the Westminster Confessions, that God did not reprobate the greateft (or any) Number of Men from Eternity, and confequently did not, from all Eternity unchangeably ordain whatfoever comes to pafs, (as they fay he did, Westm. Catechism p. 12.) their Words are, " The firft Covenant made " with Man, was a Covenant of Works; where- " in Life was promifed Adam; and in him to " his Pofterity, upon Condition of perfect and

* Exod. xxiii. 7.

“personal Obedience,” *Westm. Catechism Chap. 17. P 20, 21.* From hence evident it is, that according to them, neither *Adam* nor any of his Posterity, were under the Curse of decretal Reprobation from all Eternity (and if not from Eternity, then not at all, until wicked Men, by their personal reiterated Sins and great Provocations against the God of Truth and infinite Mercy, plunged themselves under the Curse, &c.) For if these Faith-Makers speak Truth, both *Adam* and his Posterity were so far in the Favour of God, as they had from him the blessed Promise of Life upon Condition. And they that are under the benign Influence and Promise of Life, cannot at the same Time be held fast under the inevitable Hand or Decree of Death and Damnation.

But that God made a Covenant of Works with *Adam*, I no where find in sacred Writ. *Adam* indeed was to do the Will of God and Live, and so are we ; for it is he that doth the Will of God (not he that doth not do it) that abideth for ever, *John ii. 17.*

We do not indeed read in the Holy Scriptures, that God either made a Covenant of Grace or Works with *Adam*, (*Covenant*) is not so much as once expressed, respecting *Adam*, in the sacred Text, I mean in the Promise of Life made to him: But if *Adam* did not stand in the Grace of God, while he stood, then he bore

the Image of God without the Grace of God, which implies that the Divine Image is a graceless Image, and divests the God of all Grace of his Grace and Truth. * *For Man was made in Righteousness and true Holiness, (or Holiness of Truth.)* But further, he that bore the Image of God, bore the Image of the Lamb, which is a gracious Image. But *Adam* bore the Image of God, therefore *Adam* bore the Image of the Lamb, which is a gracious Image. Certain it is, that either *Adam* stood in the Grace of God, or he did not stand at all; for how he should stand without the Grace of God, and yet bare the Divine Image, is, I confess, to me, as great a Paradox as *Rome's* Phantom of Transubstantiation. And how he should stand in the Grace of God, while he stood, without the Covenant of Grace, seems as unaccountable as the other.

But the first Covenant, *i. e.* that which is expressly called so in the Holy Text, is that made with *Israel* in *Horeb*, And *Moses* called all *Israel*, and said unto them, *Hear, O Israel, the Statutes and Judgments which I speak in your Ears this Day, that ye may learn them, and keep and do them. The Lord our God made a Covenant with us in Horeb. The Lord made not this Covenant with our Fathers, but with us, even us, who are all of us alive this Day, Deut. v. 1, 2, 3.* And the Author to the *Hebrews* calleth this the

first Covenant, saying, *For if the first Covenant had been faultless, then should no Place have been sought for the second*, Heb. viii. 7. Again, the same excellent Author saith, *In that he saith a new Covenant, he hath made the first old*, ver. 13. And that the same Apostle calls this the first Covenant is clear from Heb. viii. 8, 9. And again from Heb. ix. *Then verily the first Covenant hath also Ordinances of Divine Service, and a Worldly Sanctuary*. And that this Covenant which was made with *Israel* was a Covenant of Works, is evident from Heb. Chap. x. to the 15th Verse inclusive.

In the Covenant which is expressly called the first Covenant, the Law was wrote upon Tables of Stone; in the second, or new Covenant, the Law is wrote upon the Heart, Jer. xxxi. 31, 32, 33. Heb. viii. 9, 10, 11. by and through the second, Men may attain to a Divine Knowledge of God and Spiritual Fellowship with him, 1 John i. 3, 6, 7. Isai. xlii. 6. and xlix. 6.

That *Adam* had, before he fell, the gracious Spirit of God, the Spirit of Wisdom, Grace, Goodness and Truth; and was in a Divine and gracious Fellowship and Covenant with God, I think, is very evident, having the Divine Law of Light and Grace wrote on his Heart; but it being blotted out (or greatly defaced by the Fall,) and never so clearly and evidently again written in Grace, or impressed in the full Ex-

tent, Latitude, Power and Glory of it upon the Tables of Mens Hearts, until the Ushering in of the Gospel-Dispensation (as contradistinguished from the Law of *Moses*) as it was after the same, took Place, might very well be called a new Covenant. First, As distinguished from the *Mosaick* Dispensation, which stood in Meats and Drinks, in Carnal Ordinances, &c. until the Time, of Reformation, Secondly, In that a new Impression or Edition of that Law which converteth the Soul, *Psalms* xix. 7. And which had in some Measure or Degree been written in or upon Mens Hearts from Age to Age, ever since there was a Man upon the Earth, was now given forth in the full Extent, Latitude, Power, Strength and Beauty of it.

Arg. XXI. As the Mercy of God is infinite, so he in his infinite Wisdom, according to his infinite Mercy, provided a Way and Means for the Recovery of all the lost Sons of *Adam* out of the Fall, which was and is by Jesus Christ, the promised Seed. *Gen.* iii. 15. who came to seek and save them that were lost; but all Men were lost, therefore he came and (comes by his Light and Spirit) to seek and to save all Men.

And in and by Jesus Christ, a Door of Hope was opened for every Prisoner to come out of the Pit, and out of the Prison-House. If while the Hand of his Grace was held out to them they

they laid hold thereupon, as will be fully demonstrated in its proper Place.

Arg. XXII. And as the Justice of God is infinite, so it is provided therein to punish all Men without respect of Persons, who despising the Riches of his Grace and Goodness, offered to them, in and through his Son Jesus Christ, treasure up to themselves Wrath against the Day of Wrath, and Revelation of the righteous Judgment of God, *Rom. ii.* from the second to the 12th verse, 1 *Tim. ii.* 4, 5, 6.

Arg. XXIII. It cannot be rationally concluded, that any of *Adam's* Posterity was under the inevitable Hand of decretal Death, when God blessed *Adam* and *Eve*, and commanded them to be fruitful and multiply and replenish the Earth, &c. *Gen. i.* 28. Since it is not only irrational to suppose, but a Thing in itself improbable, that Men at one and the same Time should be both under the Blessing and the Curse. And Nature it self seems to shrink at such a Conclusion as this; that the infinite Fountain of Goodness, Mercy and Truth, commanded our first Parents to be Fruitful in Propagating a numberless Number of most miserable reprobated Beings, who must inevitably perish to all Eternity. From all which I conclude with the Holy Scriptures, that God would not indeed the Death
of

of him that dies, but would have all Men repent, be saved and live, and consequently, that the Doctrine of personal and unconditional Election and Reprobation is a meer Nullity, a vain and foolish Fancy wherewith some Men deceive themselves, and would deceive others.

And here I think fit to state, and answer an Objection which some, perhaps, may think might have been brought in more seasonable in another Place; but that it may not remain in the Way of my Reader, I shall remove it before I go any further. The Objection as it hath been stated to me, is on this Wise, *viz.* that since God foreknows all Things, it follows that he must unavoidably know, who will, and who will not receive and make a good Use of saving Grace, and therefore it cannot consist with his Wisdom, to offer saving Grace to such as he knows will reject it, or not live in Obedience to it; and by their Non-Acceptation thereof, or Rebellion against it will bring Damnation upon themselves, since it can be to no Purpose to give saving Grace to them, who he fore-knows will not be saved.

To which I answer, first, according to *Goodwin*, &c. Prescience is not formally in God; his Words are,

“That Prescience, or Fore-knowledge, are
“not formally and properly in God, is the
“constant Assertion, both of ancient and mo-
“dern

" dern Divinity: the learned Asserters of the
 " Protestant Cause are at perfect Agreement
 " with their Adversaries the Schoolmen and
 " Papiſts in this," *Redem. p. 29.* The late
 Bishop of *Sarum* alſo ſaith, " Succeſſive thoughts
 " as well as ſucceſſive Duration ſeem inconſiſ-
 " tent both with Eternity, and with infinite
 " Perfection. Therefore the Eſſence of God is
 " one perfect Thought in which he both views
 " and wills all Things; and though his tranſi-
 " ent Acts, that paſs out of the Divine Eſſence,
 " ſuch as Creation, Providence and Miracles, are
 " done in Seceſſion of Time, yet his immi-
 " nent Acts, his Knowledge and his Decrees
 " are one with his Eſſence. Diſtinct Thoughts
 " are plainly an Imperfection; and argue a Pro-
 " gress in Knowledge, and a Deliberation in
 " Council, which carry Defect and Infirmity
 " in them." See his Expoſ. of the Thirty
 Nine Articles, Art. 1. p. 26. * But not in this
 Place

" It is certain that God did not only conſider the Happineſs
 of Men, or the putting them into a Capacity of Happineſs, by
 beſtowing ſaving Grace upon them; but the Dignity and De-
 corum of his own Government, that it might appear he has
 done every Thing that became him to do, and which is moſt
 worthy of himſelf. And be it ſuppoſed that God foreſees that
 Men will be wicked, and do what is unworthy of them; will it
 therefore follow that he muſt lay aſide his gracious Nature,
 Goodneſs, Juſtice and Truth, and do that which is unworthy
 of himſelf, by condemning the Majority of Men for that which
 he never gave them Power or Ability to avoid? This would be
 to deſtroy the Decorum and Dignity of his Government; ſince
 it

Place to insist upon what is here said, as Fore-knowledge is a Scriptural Phrase importing Time to come with Men; I answer, secondly, That either God laid the Scheme or Platform of Salvation in his Son in and from Eternity, or in Time; not in Time, say the *Predestinarians*, from whence it unavoidably follows, that God could not fore-know antecedently to his laying the Platform of Salvation in his Son, (wherein he provided a Sufficiency of saving Grace for all Men, as shall be proved in its proper Place) who would, and who would not be saved by the Grace exhibited to them, for no Fore-knowledge or Knowledge could preceede all Eternity. And thus the aforesaid Objection vanisheth.

But further God is Love, said the Disciple whom Jesus loved, but it might rather have been said, that he was more Hatred than Love, if he had hated the greatest Number of Men with the Hatred of Reprobation from all Eternity, or left them without Mercy or Pity in the Hand of their Enemy, without saving Grace, this would render him not a God of Love, of Mercy and of great Compassion, but of the greatest Hatred to the far greatest Number of Men, if he left them without what was

it highly reflects upon his infinite Wisdom and Goodness, and would overturn and make void the Equality of his Ways.

abso-

absolutely necessary to their Salvation. His Purpose is good in giving Men Divine Grace, but if they make an ill Use of it, that is their Fault, and God will be clear of their Blood.

Before I proceed to consider and illustrate that important Doctrine respecting the Death of Christ, and the Universality of God's Love in giving Grace to all Men. I shall answer the Arguments of the *Supralapsarians*, or *Predestinarians* in Defence of their darling Notion, as laid down by the late Bishop of *Sarum* in his Exposition of the Thirty Nine Articles. Not that the Bishop held these Tenets himself, for in his Preface, he declares himself to be on the other Side of the Question, or else many might very rationally have thought him to have favour'd the Doctrine of the *Predestinarians*, he having with so much Clearness, Ingenuity and Candor, given us their Judgment, respecting the Decree of God, &c.



C H A P. IV.

*The principal Arguments and Reasons
of the Predestinarians considered.*

I Shall begin this Chapter with the Bishop's Words, " They " (*i. e.* the *Predestinarians*, or *Supra-Lapsarians*,) think that " God does only consider his own Glory in all " that he does; and that whatever is done, " arises, as from its first Cause, from the De- " cree of God : That in this Decree, God con- " sidering only his own Glory intended to make " the World, to put a Race of Men in it, to " constitute them under *Adam* as their Foun- " tain and Head : That he decreed *Adam's* Sin, " the Lapse of his Posterity, and Christ's Death, " together with the Salvation or Damnation of " such Men as should be most for his own " Glory: That to those that were to be saved, " he decreed to give such efficacious Assistan- " ces, as should certainly put them in the " Way of Salvation; and to those whom he " Rejected, he decreed to give such Assistan- " ces and Means only as should render them in- " excusable : That all Men do continue in a State of Grace, or of Sin, and shall be saved or damned

damned according to that first Decree ;” *Art.*
17. p. 146

To all which, I answer. *First*, God has so twisted his own Glory and Man’s Happiness together, as that every Man who pursues his own Good, does therein exalt the Glory of God. *Secondly*, If whatsoever is done arises, as from its first Cause, from the Decree of God ; then the Decree of God is the efficient Cause of all the Sins that are, or ever were committed in the World. *Thirdly*, We have no Account in Sacred Story, that Men were constituted under *Adam* as their Fountain and Head : nor could they be so constituted under him, as to be under a Necessity of Damnation either for his Sin, or for their corrupt Natures, derived from him in the Fall ; for to constitute an infinite Number of Men under such a Head as was irrevocably decreed to Fall, and as irrevocably to Decree to punish the much greatest Number of these Men with eternal and most exquisite Torments, merely for that Fall, or for what they derived from *Adam* their supposed Head, in the Fall, without affording them sufficient, *i. e.* saving Grace, whereby to put them in a real Capacity of Life and Salvation ; is so contrary to that common Notion or Idea that reasonable, disinterested, Men have of Justice, that it is as much the reverse to it as any thing can possibly be, and can never consist with infinite

Truth and Goodness. *Fourthly*, God is the Fountain of all Beings, considered in their original Contexture, and primitive Constitution *And the Head of every Man is Christ*, 1 Cor. xi. 3. *Fifthly*, we have no Account in the Sacred Scriptures, that God decreed *Adam's Sin*, &c. *Sixthly*, All Men are put into a real Capacity of Salvation; as shall be proved in its Place. *Seventhly*, Men have not that which is sufficient to render them inexcusable if they have not saving Grace, since without it no Man can be saved. And Men are very excusable for leaving that undone which they never had Power to do. *Eighthly*, The same numerical Persons are not always in the same State and Condition. When the *Ephesians* were dead in Trespasses and Sins when they were without Christ, being Aliens from the Commonwealth of *Israel*, and Strangers from the Covenant of Promise, *having no hope, and without God in the World*, Ephes. ii. 1, 12. *They were not then in a State of Grace, as they after came to be*, Ephes. ii. 8, 13. *Lastly*, In that clear and excellent Account given by our Saviour of the great and last Judgment, there is not a Word about that first Decree, as they call it; but there is the Blessing and the Curse; *according to what Men have done, so shall they receive at the Hand of God*, Mat. xxv. 31. &c. And this one Instance concerning the Judgment of the great Day, so Emphatically

phatically expressed by our Lord and Saviour Jesus Christ, is sufficient to outweigh all that can be said for personal, unconditional Election and Reprobation. But the Bishop saith, they lay this down for a Foundation, " That God " is essentially perfect, and Independant in all " his Acts: So that he can consider nothing " but himself and his own Glory; that there- " fore he designed every thing in and for him- self,"

Answer 1. Then he did not consign the greatest or any Number of the Sons of *Adam* over to Satan from Eternity by decretal Reprobation. 2. As God is most perfect in Justice, so he could not but have a Regard to the strict Rules of Justice in governing the World, and consequently could not make a Law, and necessitate the Violation of it; and also punish Men for that Violation. 3. As God is essentially perfect, so he is essentially and infinitely good; and he is bound not by any extrinsical Bond, but by his own intrinsical and infinite Goodness, to provide for his Creature Man, the Emblem of himself the most noble Creature on the Terrestrial Globe; and not to cast him away without affording sufficient Means of Help; for this can never consist with infinite Goodness, The Bishop goes on, " That to make him stay " his Decrees till he sees what free Creatures " will

“ will do, is to make him decree dependently
 “ upon them ; which seems to fall short of in-
 “ finite Perfection, that he himself can be the
 “ only End of his Counsels ; and that therefore
 “ he could only consider the Manifestation of
 “ his own Attributes and Perfection.”

Answer. The infinite God saw from all Eternity what every Creature would do ; but as his Decrees, Sight and Knowledge, are essentially one with his own Divine Nature and Essence ; so he being essentially good, can do nothing which is inconsistent with his infinite Goodness, or with the Decorum and Dignity of his own Government ; and consequently is bound by his own Verity and Truth to govern Men congruously, *i. e.* suitably and agreeably to their Nature and Stations, so as that they may not fall short of Salvation through his Default, but their own ; whose will be, and is, the Loss, if they invade the sacred Rites of his Government by their Rebellion against the Grace bestowed upon them ; so that there is no Occasion to talk of his staying his Decrees until he sees what free Creatures will do, or to decree dependently upon them : since as he eternally knew what all Men would do, so he also knew that they should not perish for Want of Grace, but for Want of walking in the Light of his gracious Spirit. The Bishop continues, “ That infinite
 “ Wisdom

“ Wisdom must begin its Designs at that which
 “ is to come last in the Execution of them ; and
 “ since the Conclusion of all Things at the last
 “ Day will be the Manifestation of the Wisdom,
 “ Goodness and Justice of God ; we ought to
 “ suppose that God in order of Things designed
 “ that first ; though in Order of Time there is
 “ no first or second in God ; this being sup-
 “ posed to be from all Eternity.”

Answer. 1. If in Order of Time there is
 no first nor second in God, then how can there
 be a Beginning of his Designs who is without
 Beginning or End ? 2. It cannot consist with
 the Wisdom, Goodness, and Justice of God to
 punish Men eternally for the Non-performance
 of that which he never gave them Power or
 Ability to perform, such an indecorous Pro-
 cedure would be highly condemnable among
 Men, and therefore since, as they say, the Conclu-
 sion of all Things at the last Day will be the Ma-
 nifestation of the Wisdom, Goodness, and Justice
 of God ; I conclude, that he has given a Gift of
 saving Light and Grace to all Men ; since to
 expect to reap where nothing is sown, is contrary
 to Wisdom, Goodness, Justice and Truth.

The Bishop proceeds, “ After this great
 “ Design was laid, all the Means in Order to
 “ the End were next to be designed. Crea-
 “ tures in the Sight of God are as nothing,
 “ and

“ and by a strong Figure are said to be less than
 “ nothing and Vanity. Now if we in our De-
 “ signs do not consider, Ants, or Insects, not to
 “ say Straws, or Grains of Sand and Dust ; then
 “ what lofty Thoughts soever our Pride may
 “ suggest to us, we must be confessed to be
 “ very poor and inconsiderable Creatures before
 “ God ; and therefore he himself, and his own
 “ Glory, can only be his own End in all that
 “ he designs or does.”

Answer 1. If there is no first nor Second in
 order of Time in God as they affirm ; then there
 can be none before nor after him. 2. All Crea-
 tures are indeed very inconsiderable before and
 in Comparison of God. 3. Ants, nor Insects,
 have not rational never dying Souls ; one of
 which is of more Worth than the whole World.
 And it cannot be rationally thought, that the
 most gracious God who stooped so low as to
 make Provision for some Sort of Restitution in
 Case a Man or Maid-servant lost an Eye or a
 Tooth by being smitten by their Master, *Exod.*
xxi. 26, 27. should neglect to make Provision
 for the Well-being of a numberless Number
 of precious, never dying Souls.

4. Pride, the *Predestinarians* may very well
 apply to themselves, who would monopolize
 the Benefit of Christ's Death to themselves, the
 Elect ; though others both wanted and deserved
 it

it as much as they, yet none else, according to them, must have the Benefit of one Drop of Christ's Blood: As if they were of a purer Extraction than other Men, and all other Men were but as Ants and Insects, Straws, or Grains of Sand and Dust, in Comparison of them.

Lastly, If Ants and Insects, Straws, and Grains of Sand and Dust, were capable of understanding Rules of Government as Men are; it would be necessary to observe Just Rules and Methods in governing them. And since the infinite God is a most perfect Being, he could not but have respect to the Rules of Justice in governing Mankind; that the perfect Rectitude of his Wisdom and the Dignity and Honour of his Government, might be Conspicuous.

For Man being duly, *i. e.* justly and congruously governed; the Glory, the Dignity, and Honour of God's government is thereby maintained, and Man's Felicity is also provided for. But to necessitate to do, and to punish for that which is made necessary is incongruous, and therefore inconsistent with the Method of Gods Government. But the Bishop saith, " This is
 " the chief Basis of their Doctrine, and so ought
 " to be well considered. They add to this, that
 " there can be no certain Prescience of future
 I " Con-

“ Contingents, They say it involves a Contra-
 “ diction, that Things that are not certainly to
 “ be, should be certainly foreseen; for if they
 “ are certainly foreseen, they must certainly be:
 “ So while they are supposed to be contingent,
 “ they are yet affirmed to be certain, by saying,
 “ they are certainly foreseen,”

Answer 1. According to them, there can be no such Thing as Prescience properly and formally in God; for if there be no first nor second in Order of Time in him, as they say there is not, then Prescience cannot be properly and formally in him, whose Years are the same, and have no End; *Psalms* cii. 27. He looketh to the Ends of the Earth and seeth under the whole Heaven, *Job* xxviii. 24. with whom one Day is as a thousand Years, and a thousand Years as one Day, *2 Pet.* iii. 8, But, 2. speaking after the Manner of Men, with whom there is Time past and to come, I do affirm, that there is a certain Prescience of future Contingents.

For, 1. If it were not so, then an irresistible Necessity must be the Ground and Foundation of every Action. And though some of their Authors seem in Words to deny the Doctrine of irresistible Necessity, when they are closely pushed; yet inasmuch as they hold, that there can be no certain Foresight except Things are certainly

tainly to be ; and since if Things are certainly to be, so as that there is no Possibility of their being otherwise than they are determinatively and irresistibly to be ; it clearly follows, that they must either own the Doctrine of irresistible Necessity, or deny their own Principles. 2. The Doctrine of irresistible Necessity either renders God the Author of all the horrid Sins that ever were committed in the World, or else it follows that there is no such Thing as Sin. 3. The Doctrine which denies the Knowledge of God, to extend to future Contingents, limits the infinite Knowledge of God, and in some Sort renders it like to that of finite Man's. But, 4. The Doctrine which, asserts that God most certainly knows what free Agents will do, though at the same Time (speaking after the Manner of Men) he sees they might do otherwise, he not having made it absolutely necessary that Men should do righteously or wickedly, but that according as they do, they shall receive at his Hand, *Rom. ii. 9, 10. Gal. vi. 8.* I say, this Doctrine greatly tends to exalt God in his Knowledge ; for he that certainly knows that such a Thing will certainly come to pass, and yet knows it might not come to pass, he having not made it absolutely necessary either that it should or should not come to pass, infinitely surpasseth in Knowledge the Sons of Men ; and this

is only worthy of him who is infinite in Wisdom and Knowledge.

5. (And *Lastly*) when the most holy and blessed God excites Men to do that which is most consistent with his holy Will and gracious Nature to do, he foresees that many will not be moved or prevailed with so to do, but persist in Rebellion till they perish; but his Foreknowledge does not ultimately terminate in this, for he also sees that they might do otherwise; and that if they would comply with his Methods, things would otherwise issue with them: His Prescience, no Way, imposing upon them a Necessity to transgress. For they do it not because he foreknew it; but he foreknew it because they would do so: and therefore he not only had for the Object of his Knowledge, that they would do amiss. And perish; but the whole Case in its Circumstances; *i. e.* that they would do so, not through his Omission but their own. And hereby still the Dignity, the Decorum, and Glory of his Government is preserved and exalted, since he knows that Men only fail by their own Default, whose is the Loss: Which could not be, if a determinative irresistible Necessity was the Spring and Source of every Action; or if he had not given Saving Grace to every Man: The Bishop annexeth, "When God decrees that any thing shall be, it has from that a certain Futurition,

“ rition and as such is certainly foreseen by
 “ him.”

Answer. According to this Doctrine the Decree of God is both the Ground, the Cause and Reason of his Sight, his Knowledge; and that by his Decree he has given all the Sins, that ever were or shall be in the World, a Futurition. The Bishop adds, “ An uncertain
 “ Foresight is an Act of its own Nature imperfect, because it may be a Mistake, and
 “ so inconsistent with the divine Perfection.”

Answer. There can be no uncertain Foresight or mistake in God; for he as certainly sees that a Thing will be so, tho' it might be Otherwise, as if he had irrevocably decreed it should be so; else he could not be infinitely perfect in Knowledge, but his Knowledge would in some Sort be limited like to that of finite Man's. The Bishop proceeds, “ And
 “ it seems to imply a Contradiction to say
 “ that a Thing happens freely, that is, may
 “ be, or may not be, and yet that it is certainly foreseen by God.”

Answer. This is the same in Substance with what we have had before; and if what they say respected Man's Foresight, (not God's) I should not contend with them about it; for
 one

one Man cannot foresee the various Motions of another Man's Body, no more that he can tell the Motions or Thought of his Heart; so that except he knew that all Things respecting that Man were irrevocably determined, and also what the peremptory Determination is respecting him; he could certainly foresee nothing concerning the Actions, Motions, and Thoughts of that Man: Whereas, the infinite God, tho' he hath not irrevocably decreed how many Steps every Traveller shall take, nor all the various Motions either of their Bodies or Minds, or the Thoughts, Intentions, or Cogitations of their Hearts; yet with one Glance of his infinite Eye he beholds them all; (or else his Sight would be like that of Man's short and defective;) for from him nothing can be hid, whether past, present, or to come with man; and therefore he knows that such a Man will be damned, tho' he knows the same Man might be Saved, because he has neither irreversibly decreed his Damnation, nor with-held saving Grace from him, and as he sees that he might make an ill Use of the Grace vouchsafed to him, and so be damned; so he sees that he might make a good Use of the same Grace, and so be Saved; or else the Knowledge of God is a limited Knowledge; which is the same as to say, it is not an infinite Knowledge; and consequently to destroy

stroy the true Notion and Idea of an infinite God; and then it would follow, that there is no such Being as a God. The Bishop goes on, "God cannot foresee Things but as he Decrees them, and so gives them a Futurition; and therefore this Prescience, antecedent to his Decree, must be rejected as a Thing impossible."

Answer, 1. That which is impossible with Men, is possible with God, with whom all Things are possible, which is consistent with his divine Nature and Essence. 2. It is very bold and impudently done of them to affirm, that "God cannot foresee (or see) Things but as he Decrees them, and so gives them a Futurition;" for this both makes the Decree of God the Ground of his Sight, his Knowledge, and of all the Sins that ever were or shall be committed in the World; as has been observed before.



Of Prescience, or Foreknowledge, &c.

“ **I** F God cannot foresee Things, but as he
 “ Decrees them, and so gives them a Fu-
 “ turation ;” then, 1. All Things whatsoever
 must have a Futuration given them by the De-
 cree of God before he can see or know them ;
 and then as aforesaid, his Decree must be the
 Ground and Foundation of his Sight and Know-
 ledge : So that either God by his Decree has
 peremptorily and absolutely determined the
 Will of every Man in the whole World so, that
 he could not possibly, upon any Account what-
 soever, Will, Act, or desire any Thing but
 what he doth will, act, and desire ; and has
 eternally established a fatal or absolute Necessity,
 so that all Men, from the Beginning of the
 World, to the End of it, were, are, or shall be,
 absolutely necessitated to do what they have
 done, do, or may do ; or else God Almighty
 sees nothing, knows nothing, &c.

For Men are either free to do what they do,
 or they are necessitated to do it. And if God
 cannot foresee future Contingents, then all
 Things are absolutely necessary ; the First is
 denied by the *Decretalists*, and the last esta-
 blished Fate. If it should be said, that wicked
 Men

Men are necessarily free to Sin; the Consequence is, that they are necessarily free to do that which will necessarily and most certainly bring them to Damnation; and so one Necessity is, or would be, the Cause of another. This is still a fatal Necessity, a Necessity of Damnation; and therefore this mends not the matter at all, for Men are either free to go on in Sin, or by the free grace of God to repent of and forsake their Sins; or else Freedom is no Freedom; *i. e.* except they are free to do the one as well as the other, that which is called a Freedom is no Freedom, but a Necessity,

2. If God by his immutable Decree gave all Things a Futurition, then the Children of *Israel* or *Judah* must necessarily learn the Way of the Heathen, which God commanded them they should not do, *Jer. x. 2.* And then he commanded them not to do that which he had Decreed they should do, and so this Command was delusory, as supposing a Freedom when they were under a Necessity.

3. He complains of the same People, saying;
For the Children of Judah have done Evil in my Sight, saith the Lord: They have set their Abomination in the House which is called by my Name, to pollute it, and they have built the high Places of Tophit, which is in the Valley
 K of

of the Son of Hinnom, to burn their Sons and their Daughters in the Fire, which I Commanded them not, neither came it into my Heart. They have built also the high Places of Baal, to burn their Sons with Fire for Burnt-offerings unto Baal, which I commanded not, nor spake it, neither came it into my Mind, Jer. vii. 30, 31. and xix. 5. The Doctrine which renders God by his immutable Decree making it absolutely Necessary that the People whom he had elected and chosen out of all the Nations of the World to serve him under the peculiar Dispensation of the *Mosaic* Law, should do Evil in his Sight, should pollute his House by their Abominations, should build the high Places of *Tophet*, to burn their Sons and their Daughters in the Fire, should build the high Places of *Baal*, should burn their Sons with Fire for Burnt-offerings unto *Baal*; when it never entered into his Heart, never came into his Mind to require it; is a most irrational, pernicious, irreligious Doctrine: But the Doctrine of absolute Necessity doth so. Therefore, &c.

4. Again, The Lord speaks to the same People, by the same Prophet, saying, (*Jer. xxvii. 14, 15.*) *Therefore hearken not unto the Words of the Prophets that speak unto you, saying, ye shall not serve the King of Babylon: For*

For they Prophecy a lie unto you. For I have not sent them saith the Lord, yet they Prophecy a lie in my Name. Now, according to the Doctrine impleaded, God from all Eternity irrevocably decreed, and make it absolutely necessary, that these Prophets should Prophecy a lie in his Name; and that these very People whom he thus cautions and commands not to hearken to these lying Prophets, should hearken to them; yea, and that the Lord did send these false Prophets; by necessitating them to go and prophesy this Lie; which by his eternal immutable Decree he had given a Futurition. So that we must part with our Reason, put out our Eyes, loose our Senses, believe that God is insincere, to read the Sacred Scriptures backward, if we believe this Doctrine; which opposeth God to himself, renders him inconsistent with himself, and insincere to Men in commanding them not to do that which he has necessitated them to do; and contradicts the Testimony of his holy Apostles and Prophets. But the Bishop annexeth, "They say, farther, "that conditionate Decrees are imperfect in "their Nature, and that they subject the Will "of God to a Creature."

Answer. The Decree of God as it respects the States of Men, or Men in such or such a State; i. e. that the Righteous shall be saved, and the Wicked and finally impenitent shall be

damned, is positive, permanent, and irrevocable, not conditionate; for it stands true for ever let Men or Devils oppose or interpose, that the Righteous shall be saved; and so the contrary. And therefore the will and Acts of God are not subjected to the Will of any Creature; for it is one Thing for God to make it necessary that the Creature should comply with his Will in becoming Righteous by the Work of his gracious Spirit, in order to Salvation; and another Thing for the Will of God to be subject to the Will of the Creature. The Bishop continues, "That a conditionate Decree is an Act of suspense, whether it shall be or not, which is inconsistent with infinite Perfection."

Answer. The Decree of God being positive, permanent, and irrevocable, in the Sense, aforesaid; viz. that the Righteous shall be saved, the Wicked condemned &c. It cannot be an Act in suspense in itself; i. e. whether it shall come to pass or not; tho' it may be an Act in suspense as with Respect to its Event, whether *John* or *James* shall be saved or otherwise; for tho' the Decree is also irrevocable that the Righteous shall be saved, yet this Condition is implied as it relates to this or that Man; i. e. that *John* and *James* must be Righteous, or else they cannot be saved: And therefore *John* may

may be saved, and *James* damned ; because the first may be righteous, the last incurably wicked ; or they may both live or die according as they live. And yet it is no Act in suspense whether the Righteous shall be saved, and the Wicked condemned ; for as it is inconsistent with infinite Grace and Goodness to condemn the Righteous, so it is inconsistent with the infinite Purity and Perfection of the Divine Nature and Essence of the Divine Majesty, that the most Obdurate and finally impenitent should be blessed with the Enjoyment of the Presence of his Glory for ever and ever. The Bishop subjoins, “ A willing
 “ that all Men should be saved, has also plain
 “ Characters of Imperfection in it : As if God
 “ wished somewhat that he could not accom-
 “ plish, so that his Goodness should seem to
 “ be more extended than his Power : Infinite
 “ Perfection can wish nothing but what it can
 “ execute ; and if it is fit to wish it, it is fit also
 “ to execute it.” *Article 17. p. 252, 253.*

Answer 1. That God wisheth, or willeth, that all Men should be saved, is emphatically expressed in the Holy Scriptures, and is as evident as any Thing can be. 2. Suppose a Man of Wisdom and Prudence desire actually to possess himself ; of an Estate ; and accordingly lays himself out for the obtaining it ; yet if he cannot obtain it but upon the most ridiculous, unequitable, unreasonable Terms, though he is
 of

of sufficient Ability to maintain it, it may, or might, be truly said that he could not obtain it; since by obtaining it upon such Terms, he must have forfeited the Character of a wise and prudent Man. So God in his infinite Wisdom having settled the Terms of Salvation upon a reasonable and equitable Foundation, it is inconsistent with his infinite Wisdom, and the standing Counsel of his Will to depart from, or not keep unchangeably to, the Terms of the Covenant stipulated, ratified, and confirmed in the Blood of Jesus Christ. And therefore, if Men will not submit to the universal Standard, and immutable Rule, which he hath established in the Oeconomy, or Order, of his Household; but will rebel against the Light of his Covenant untill the Day of Grace be over; as to them it may be truly said, that God cannot save them; *i. e.* it would be inconsistent with his infinite Wisdom, and the Immutability of the Counsel of his Will, so to do. For though as he is omnipotent he can do every Thing, yet he can do nothing that is inconsistent with himself, or with his infinite Wisdom; by which all his Actions are, as it were, steered and directed. And though it is agreeable to the Counsel of his Will to invite and draw by the Cords of Divine Grace to that which is good, yet it is not so as to compel or necessitate Men to do it.

3. And though it is the Will of God that all Men should be saved: yet he does not so will it as to resolve by whatsoever Means certainly to effect it; for it is most certain, that we can take no indecorous Course to bring it about, since it is more consistent with his infinite Wisdom not to bring to pass any Thing in a Way or by means which are incongruous and inconsistent with the strict Rules of Wisdom and Justice, than to bring it to pass; for whatever Obligation strict Justice, Reason and Wisdom, has upon prudent Men; that Congruity cannot but have upon him.

And as we rightly esteem that impossible to us which we cannot justly do; so is that to God, not only which he cannot do justly, but which, upon the whole Matter, consider'd in all its Circumstances, his infinite Wisdom doth not Dictate, is most congruous and fit to be done.

Things Cohere, and are fastened or held together, in the Methods of God's Government, and in the Course of his Dispensations to the World by Congruities, as by Adamantine Bands.

Men ought not to conclude what is suitable for the Infinite God to do, by considering him only in his single Attribute of Power, or as omnipotent, but in making an Estimate of him, and of his Ways and Dealings with Mankind; we
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are to set before us and consider of all his Attributes, and in so doing we have a most pleasant, a most clear and unexceptionable Idea of God; and may behold the most excellent, the most comely Conjecture of his large Goodness, strict Righteousness, and most accurate Wisdom altogether; all his Attributes being most closely united in his most blessed and perfect Being.

And though as he is consider'd in that single Attribute of Power, he can bring whatever he will to pass; yet as he cannot do any Thing which is inconsistent with himself, or with his infinite Wisdom; so plain it is that he can bring nothing to pass by indecorous Methods, or out of the Way of Wisdom; that being the Path in which he leads Men, and out of which himself cannot go; it being inconsistent with infinite Perfection so to do.

We do not only read of the Will of God in the Sacred Scripture, but also of the Counsel of his Will in the same sacred Book; so that in whatsoever God is said to will, we are to look for Counsel, *i. e.* Wisdom and Prudence, in effecting and bringing it to pass: And not to conclude, because he has Power sufficient, as he is considered in his single Attribute of Power that he will bring any Thing to pass out of the Way of Wisdom and Prudence; out of which he will not, he cannot go.

And

And as the merciful God wills the Salvation of all Men, so he also wills that all Men should do what he has commanded, and what is becoming them to do, and that himself should not do any thing which is unbecoming him in bringing about their Salvation. For as there is a Connexion between Man's Duty and his Happiness, there is also a Connexion between his Salvation and the Order and Dignity of the divine Government: and whoever invades the sacred Rites of God's gracious Government by rebelling against divine Grace and Goodness, (until the Day of Grace be expired as to him) will himself only in the End be the loser.

For the strict Rules of Justice being determinately kept unto by the Divine Being in governing the World, thereby the Dignity of his Government is preserv'd; tho' many Men fail of their Duty through their own Default, and so fall short of Happiness, to their own Loss only, since they had a sufficient Portion of saving Grace given, whereby they might have done the one, and have attained to the other.

Hence no Imputation of Stain can lie upon the Fountain of Wisdom and Truth in governing the World. Nor is the divine Will Frustrate, the resolve of it, so far as it respects Man, not being concerning the Event what he shall do, but concerning what he should

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do, and respecting the Connexion between his Duty and his Happiness.

Thus it is the Will of God both that all Men should be saved in his Way; which is a Way of Righteousness and Peace, of Light and Truth, of Grace and Goodness, of Mercy, Justice, and Wisdom: And that the Glory, Dignity, and Honour of his Government should be maintained, by punishing such obstinate and wilful Rebels as persist in their Rebellion, and will not be prevailed with in the Way of Wisdom to forsake their Sins and walk in God's Ways; but will invade the Rights of his Government by despising his Counsel, and setting at nought all his Reproofs: Upon such, infinite Justice will take hold to their eternal Condemnation.

But if while the gracious Spirit of God strives with Men, and there is reserves of Mercy in his Hand for them, they turn at his Reproofs, and forsake the Evil of their Ways; then he will shew them his Salvation, and lead them into the Path of Light and Life; he will make them full of Joy with his Countenance, and his Favour will be to them as a Shower of the latter Rain; they shall have Joy and Gladness, and the Bones which he hath broken he will cause to rejoice; the Oil of Joy shall be given them for Mourning, and the Garments of Praise for the Spirit of Heaviness;

Heaviness; the Lamb shall be their Companion, and the Lyon of the Tribe of *Judah* shall open to them the Sealed Book; he shall be the Rock of their Defence, and Crown them with Glory for ever; if they Abide in his Light, and fear him to the End.

For in God's Way there is Salvation for all Men; but out of it no Salvation: *If we walk in the Light, as God is in the Light, we have Fellowship one with another, and the Blood of Jesus Christ his Son cleanseth us from all Sin,*
1 John. i. 7.

But farther, The Consequences of this Assertion, that God does not will what he sees not fit to execute, are that God is not willing any should obey his Will, who does not obey it; that he is willing that all the Murthers, Blasphemies, Sodomies, Whoredoms, Thefts, Drunkenness and Wickedness which is committed in the World; should accordingly be committed; that he is not willing that any one Man should Repent of his Sins, who doth not Repent of them; that when Men continue in their Sins, and die in their Impenitency, they do nothing contrary to the Will of God, because they do nothing which he saw fit to hinder; finally, that when the *Jews* rejected God's Counsel, Stoned his Prophets, killed them that were sent unto them, cast his Laws behind their Backs, would not be made clean, would none of his Reproofs, would not Repent,

rejected the Message of Salvation by Jesus Christ and his Apostles; they did nothing contrary to his Will, since he did not hinder them from so doing. These are some of the impious Consequences which attend this most impious Doctrine of the Predestinarians.

Next, I shall make it evidently appear that there is Prescience, or Foreknowledge, (speaking after the Manner of Men) in God, respecting future Contingents. And, 1. The Lord sent the Prophet *Isaiah* to tell * King *Hezekiah* that he should surely die and not live; but presently the same Prophet was sent to the same King to tell him that God would add to his Days fifteen Years; From whence it clearly follows, that if such Conditions (which were implied, tho' not expressed in the first Message) had not been performed by *Hezekiah*, then he should as surely have died without recovering of or from that Sickness, as the Message was sent unto him.

But something being done by the King, which might have been left undone, fifteen Years were added to him; but if it had been irrevocably decreed that *Hezekiah* should pray, &c. as he did, and thereupon the fifteen Years should be added; then the first Message was most false and delusary, which carries an Imputation of Insincerity in Respect to God. And therefore plain it is that there was a

* 2 Kings xx. 1, 2, 3, 4, 5, 6.

Condition implied in the first Message, which being performed by *Hezekiah*, then the Prophet was sent to let the King know that God had heard his Prayers, &c. From whence it is evident, that there is a conditionate Prescience, or a Prescience respecting future Contingents.

2. The same may be said respecting *Nineveh*, which was not destroyed within the Time prefixed by the Prophet *Jonah*, *Jo.* chap. iii. The Reason is plain, *viz.* their Repentance, which yet might not have been; which is another clear Evidence of a Prescience respecting future Contingents.

3. No less remarkable, nor less to our present Purpose, is that of the Apostle *Paul*; he positively told the People that were with him in the Ship, in the Word of the Lord, that there should be no Loss of any Man's Life among them, *Acts* xxvii. 22. yet when the Sailors were about to go out of the Vessel, (and which they would without Question have done if they had not been prevented by the Soldiers) *Paul* told the Centurion and the Soldiers, *except these stay in the ship, ye can not be saved*, ver. 30, 31. Hence it is evident that there was a Condition implied in the Word of the Lord delivered by the Apostle *Paul*, though the Word was positive; and since the Sailors might have gone out of the Ship

Ship if not prevented by the Soldiers, it is a clear Evidence of a Prescience of future Contingents.

4. But very remarkable is the Woe which our Saviour, who never spoke amiss, pronounced against *Chorazin* and *Bethsaida*, saying, *If the mighty Works which were done in you had been done in Tyre and Sydon, they would have repented long ago, in Sackcloth and Ashes*, Mat. xi. 22. Here is a Prescience of what would have been done upon such Conditions, which is a conditional Prescience, or a Prescience of future Contingents.

5. Though God himself told *David* that *Saul* would come down as *David* had heard he would, and that the Men of *Keilah* would deliver *David* into *Saul's* Hand, 1 Sam. xxiii. 11, 12. yet neither the one nor the other was done; for when *Saul* heard that *David* was escaped, he did not go, ver. 13. Now *David's* making his Escape, and *Saul's* not going to *Keilah*, must be both known to the Lord, as well as that if *David* had stayed there, *Saul* would have gone thither, and the *Keilites* would have deliver'd him into the Hands of *Saul*, was known to him; and since *David's* Preservation depended upon his Escape out of *Keilah*, which he might not have done, it is obvious there is a conditionate Prescience; for if the Decree or Purpose of God respecting
Saul's

Saul's coming down to *Keilah*, and the *Keilites* delivering *David* into his Hands, had been irreverfible without any Condition ; then Things muft inevitably have accordingly come to pafs, which they did not, And therefore this Condition muft be implied in what God faid to *David*, viz. If thou *David* doft ftay in *Keilah*, and do not make thy Escape, *Saul* will come down, and the *Keilites* will deliver thee up, viz. into his Hands ; which is a clear Demonftration of a Prefcience refpecting future Contingents.

To fay God cannot know or fee Things but as he decrees them, and fo gives them a Futurition, is the fame as to fay, that he firft gives them a Futurition by his Decrees, and then knows them ; for that which we call Foreknowledge, is in God an eternal, permanent, immutable Knowledge ; confequently his Decrees muft be antecedent to his Knowledge, and the Ground and Reason of it, which is abfurd.

Again, If God only forefees Things future becaufe he has decreed them, and given them a Futurition ; then God moves and determines the Wills of Men to that which is evil ; yea, by his Decrees lays fome Men under a Necessity to hate and blafpheme his own divine Name and Power ; for it is evident that fome Men both have fo done, and yet do fo ; and his

his Foreseeing Things can have no Influence upon them, for according to the Doctrine impleaded, he cannot foresee Things but as they are decreed ; so that it is his Decrees that makes them absolutely necessary : Which still centers in making God the Author of Sin. But Prescience is not the Cause of Things being future, but their being future is the Cause they are foreseen ; so that Prescience has no Influence upon any Man's Actions, since he that sees a Man will live wickedly, also sees that he may live a godly Life, having given him sufficient Means to that End, and not determined his Will so as that he must necessarily do the contrary.

To conclude upon this Theme at present. If the Decrees of God respect Mens Persons personally considered, without Respect to their doing Good or Evil, then in vain are all these Calls, Wooings, Invitations, Exhortations, Threatnings and Warnings so frequent throughout the Holy Scriptures, that to transcribe them all, would be to transcribe a great Part of the Bible ; for if Men be under a fatal Necessity to do what they do, then all these Calls, Invitations, &c. can be no other than so many Sarcasms, Mocks, and Illusions, to the greatest Number of Men ; which does not only highly reflect upon the God of Truth, but renders a great Part of the Holy Scriptures
 useless

useless at least to the most of Men ; whereas, allowing the Decree of God to respect Men not personally and irrespectively considered, that is not without any Respect to their Righteousness or Wickedness, but with Respect thereunto ; *i. e.* allow it to respect them as they are righteous or wicked, Believers or Unbelievers, *viz.* that the Righteous, be they who they may, shall be saved, and the Wicked and finally impenitent, be they who they may, shall eternally be condemned : And then both the Goodness and Justice of God is cleared of the least Imputation of Stain or Guilt ; for it is both just and good to punish all such as neglect, slight and contemn his Laws, and to reward such with Peace and Blessedness eternally, who by his Grace walk uprightly according to the Law of Grace writ in their Hearts. And this farther Advantage will hereby accrue, that the Decree of God thus considered, it will no way contradict the Doctrine of Truth held forth and declared of in the Holy Scriptures ; but will sweetly harmonize with all these gracious Calls, Invitations, Promises, Entreaties, Wooings, Exhortations, Doctrines, Commands, Regrets, Threatnings, Warnings, &c. which abound almost every where in the sacred Book : since they must be allowed to have an Influence towards establishing the Righteous in the Way of Truth ;

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and might very probably have an Influence towards reclaiming the Wicked (from whom they are not with-held) from their Wickedness. And in the Sense aforesaid the Decree or Purpose of God may be said to be positive, Eternal and Immutable ; but as it respects particular Persons personally considered, there is a Condition implied in it, *viz.* that such Persons must become righteous, and continue in Righteousness ; or if they fall from it, return to it again, in order to be saved. For God is unchangeable, so he doth not love, and again hate the same Persons while they are found in the same State, but as they are found doing of his Will, or the contrary ; for as he loves (with a Super-abundant Love) and blesteth the Righteous, so he hates all Workers of Iniquity, *Psal.* v. 5. He loveth Righteousness, and hates Wickedness, *Psal.* xlv. 7. *Heb.* i. 8. And therefore should Men change a thousand Times from Bad to Good, from Righteousness to Sin, from Wickedness to Righteousness, and so again the contrary ; yet God changeth not, but is the same in his Love, or the contrary, to them as they are found in the Performance or Non-performance of that which he requires at their Hands. He loves the Righteous, be they who they may, and he hates the Wicked, be they who they may, so as to minister Wrath and Condemnation upon them, while they remain in their Wickedness. And

And as the Righteous are made so, by his Grace and Goodness, so they are bound only to adore, extol, and magnify Him who by his Grace hath made them what they are. And as the Wicked both run into and continue in their Wickedness through their Non-adherence to the Counsel, Grace, and good Spirit of God, so their Punishment is just, and they may eternally blame themselves; and must confess to the Justice of God in condemning of them, who set at nought his Counsel, and would have none of his Reproof. And thus God's Ways are equal, &c.



C H A P. VI.

The Death of Christ for all Men, simply consider'd as Men, clearly demonstrated from many pregnant Texts of Sacred Scripture.

TO State the Case, and set the Matter in a clear Light, I shall premise these necessary Considerations. And, *First*, I assert, that Christ did not only die sufficiently, but intentionally, for all Men; *i. e.* that he did intend (according to the gracious Counsel, intent and design of God the Father in giving and sending him into the World to die) by his Death to make Reconciliation for the Sins of the World, and remove the Wrath of God so far as to put all Men into a Capacity of eternal Life, through their Believing, Repenting and Persevering, in Well-doing, &c. yea, and that he did actually procure, receive and give a sufficient saving Gift of saving Light, Grace, or of the Holy Spirit, unto every Man (without Exception) to profit withall: So that all Men thereby are both put into a Capacity of believing, or doing well; of receiving Remission of Sins, and of being sanctified, and consequently of being saved with an eternal Salvation.

But

But then, *Secondly*, he did not intend that such as should slight his Grace, should do Despight to his Spirit, should rebel against it, and remain finally impenitent unto the End, should eventually reap the Benefit of his Death, and be saved; they rendering themselves unworthy of it by their Non-compliance with the Methods of God's Government.

Thirdly, I reject that Distinction as fallacious anti-Scriptural, and Ridiculous, which saith, that Christ died sufficiently for all Men, but intentionally only for the Elect. It's to delude Men with vain Words: And to infer, that he did no otherwise for all the Rest of Men but the Elect, then he died for the Devils; for if his Death had been intended for that End, it would have been of sufficient Virtue and Efficacy to procure the Pardon of their Sins; *i. e.* of the Devils.

Fourthly, To say Christ's Death was sufficient for their Pardon and Salvation who are not elected, but that it was not intended for that End; is to say, that Christ could have procured their Salvation if he would; but he would not, or God was not willing that he should; and that therefore none but the Elect have Cause to praise God for his Goodness, or any Ground to believe in Christ, to repent, to lead a Godly Life, to walk

walk humbly before God, to serve or love him, to have any Regard to his Laws, or to have any good Thoughts of him.

Fifthly, To assert, that none can repent, and believe for whom Christ died not, so as to procure their Faith and Repentance; is to assert, that Christ died so for the Elect, as that their Faith, &c. should be irresistably procured, and consequently that they should irresistibly be necessitated to believe; for that which is not irresistibly done, or done by an irresistible Necessity, may not be done at all: And it also follows, according to these Mens Notions, that Christ did not die at all for any but the Elect; since according to them, Faith and Repentance is made impossible to all other Men.

And yet, *Sixthly*, they will sometimes say, that Christ died for all Men; but they have this Reserve, that it was not intentionally, but only sufficiently; which is absurd and nonsensical, as is before evidenced.

And therefore, *Seventhly*, that these little Arts and Subterfuges of these Men may be fully discovered, their Masks and Vizzards taken off, their vain Pretences and Disguises laid aside, I ask them, when they say that Christ died for all Men, so far as to procure Pardon and Salvation for them, if they will believe and repent, what

what they mean by it? Do they mean, that he died to procure Pardon and Salvation on a Condition which it was impossible, upon that Assistance which he would and did vouchsafe them, to perform; or only upon a Condition, which for Want of saving Grace it was impossible for them to perform? If only the latter, then he did not die at all for them; it being the same Thing not to die at all in Relation to them, or to any Benefit which they could receive by his Death, as to die for them on a Condition they never could nor can possibly perform. If the former, *i. e.* if he did by his Death procure Pardon and Salvation for them on a Condition; which he by his Grace also procured and exhibited to them, they might be able to perform; then he died intentionally and effectually so far, and in such a Respect for all Men, as that all Men, by Virtue of his Death, and the Purchase and Gift of his Grace, were put into a real Capacity of Salvation; and might actually have been saved, if through their own Default, their Non-reception of, their Non-adherence to, their Contumacy and wilful Rebellion against his Grace and Goodness, they had not, they did not, wilfully cast themselves away.

And this is that which I assert, and shall presently come to the Probation of, that Jesus Christ did really and intentionally die for all Men, considered in their first Make or Structure, or as they

they came out of the Hand of God, or before any of them had sinned the sin unto Death, or had stiffened their Necks, and hardened their Hearts against his Reproofs until the Day of Grace was over as with Respect to them, and their House was left desolate, or their Hearts destitute of Grace and Goodness: But these may justly be Snared, and fall backward, because they set at nought all God's Counsel, and would have none of his Reproofs; so that in the Event they may miss of Salvation, though God had a gracious Design and Intent (even towards those considered in their first Structure, or before by their actual Sins they had thus corrupted themselves) in giving his Son to die for the World.

Having in the preceeding Pages not only Shaken the Edifice of the *Decretalists*, but taken down the main Pillars of their curious Superstructure, and stated the Question respecting Christ's Death; we come now to prove that Christ died both sufficiently and intentionally for all Men, simply considered as Men, or before they had, by their own actual Sins highly provoked the divine Majesty to Anger. The first Instance that occurs to the Point now to be controverted, is that famous and well known Text, *John iii. 16. For God so loved the World, that he gave his only begotten Son, that whosoever believeth*

believeth in him, should not perish, but have everlasting Life.

The Word, or Phrase, (World) the *Preddestinarians* will some times say ought to be taken for Men of all Ranks, or in all Circumstances of Life, in the World, or for *Jew* and *Gentile*, &c. yet by all this they only intend the Elect, for they only, these Men affirm, can be saved; and yet they can never prove that the Phrase (World) is once put in the holy Scriptures for the Elect only, and therefore it must be understood of some other Men besides the Elect. And if Christ died for some besides the Elect, some that shall not eventually be saved; then he died intentionally for all Men, since it can never be made appear that he put a Difference in his dying between some Men who shall not eventually be saved, and some other Men who shall not in the event be saved. And as (World) and (Elect) are not synonymous Terms or Words, but Phrases of a very different Import and Signification; so to put the one for the other in the Place under Consideration, would spoil the Sense of the Holy Ghost, and make non-sense of the Text. For upon the *Preddestinarian* Principle all the Elect must unavoidably believe and be saved, and consequently could not perish; but the Holy Ghost supposeth, that some for whom Christ died might not believe, and so might perish; or else these Words (who-

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soever)

soever) and (should not perish) are incongruous, and may be expunged out of the Text, since they clearly hold forth, that some for whom God gave his Son may not believe, may perish, &c. Except therefore the *Predestinarians* will allow that some of the Elect may perish, they ought to allow that God gave his Son to die for some besides them. But I shall repeat the Text, and put down (Elect) instead of (World,) and then it will run thus, *For God so loved the World of the Elect, or, God so loved the Elect, that he gave his only begotten Son, that whosoever (of or among the Elect) believeth in him, should not perish, but have everlasting Life.* As (whosoever) is an indiffinite Term, it is equivalent to an universal; from whence it is evident that the Word (World) respects all the Sons of *Adam*, one as well as another, who have, ever had, or shall have, a Being therein; that whosoever of or among them truly believing in Christ, *should not perish, but have eternal Life.* But if the Word, or Phrase, (World) be taken for the Elect believeth in Christ, *should not perish, &c.* which clearly and evidently implies that some of the Elect may not believe, and so may perish; or else the Phrase (whoever) and the Words (should not perish,) must be expunged as incongruous and nonsensical: which would be to exercise a Majesterial Authority over the Sacred Scriptures
instead

instead of expounding them. Hence I conclude, that the Words of the Text ought to be taken according to the plain Letter of them ; and then it clearly follows, that such was the Love of God to the World, such his Care and compassionate Regard for it, *that he gave his only begotten Son, that whosoever among all the Sons of fallen Adam should believe in him, should not perish, but have eternal Life.* This was his gracious Intent, this his blessed Design. And the whole Carriage or Tenour of the Text and Context plainly implies, that by the (World) is intended the World of Mankind in general, without the Exception of any.

But I will put down both the preceeding and subsequent Words to the Text under Consideration, that thou Reader having a clear Idea of the Whole, may be the more capable of giving a right Judgment. *And as Moses lifted up the Serpent in the Wilderness, even so must the Son of Man be lifted up: That whosoever believeth in him should not perish, but have eternal Life. For God so loved the World that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting Life. For God sent not his Son into the World to condemn the World, but that the World through him might be saved, John iii. 14, 15, 16, 17.* That the Serpent of Brass was lifted up in the Wilderness, for all that were bit by the fiery Serpents and

that all that were bitten, when they beheld the Serpent of Brafs, lived, is clear from *Numb. xxi. 8, 9.*

And as the Comparifon was made by our Lord and Saviour Jesus Chrift, refpecting himfelf, who was to be lifted up upon the Tree of the Crofs, and the Brazen Serpent, which was lifted up in the Wildernefs by *Mofes* to fhew that as they, who were bit by the fiery Serpents, were cured and lived, even fo many of them as looked upon it; fo there was Health and Cure, *i. e.* eternal Life prepared for fuch, as being bitten by the Serpent, the Devil (as all Men were) as with a believing Mind, fhould look upon the Son of Man, the Son of God, who was about to be lifted up upon the Tree of the Crofs for them.

If it fhould be objected that the Brazen Serpent was not lifted up in the Wildernefs for all Men: I anfwer, that it was lifted up for all Men that were bit by the fiery Serpents; and therefore the Comparifon would not hold, nor anfwer the End for which it was brought by our Saviour, if himfelf were not lifted up, upon the Tree of the Crofs for all Men who were bit or wounded by the Fall, and the fubtil Serpent the Enemy of their Souls; that whofoever among them all, be they who they would, fhould look up to him with an Eye of Faith *i. e.* fhould truly believe in Him, *fhould not perifh but*

but have eternal Life, Verse 14, 15. For the Comparison was made use of by our Saviour, to shew, that as God provided a sufficient Means for the Relief of all those that were bit by the fiery Serpents; so his Love and Care was as universally extended towards all Men who were wounded by the Fall, and hurt by the Serpent of Serpents, in affording them a Sufficiency of Means for their Recovery out of the Fall, in and by Jesus Christ; that they might have Eternal Life through believing in his Name. And this Christ declares in verse 16. to be God's Love to the World, not to the Elect, to a few only, but to the World. For God sent not his Son into the World to condemn the World, but that the World through him might be saved, verse 17. Some it is probable, might be ready to entertain such Thoughts, as that Christ was come in a severe Way to condemn the World, which might occasion their standing at a Distance from him; but to remove and take away the Ground of all such Jealousies, or rather to leave no Appearance of Ground for them, the most merciful Saviour freely and fully declares that he was not sent by his Father to condemn the World but that the World through him might be saved. To say, that God sent not his Son into the World of the Elect, to condemn the World of the Elect; but that the World of the Elect through him might be saved; would be to make Christ Jesus, the
 Wisdom

Wisdom of God, to speak as scarce ever Man spake like him, but not for Wisdom and good Sense ; whereas, indeed, for Wisdom and Authority he spake as never Man did. And therefore it is plain that the Design of Christ's coming into the World was to save the Inhabitants of it, one as well as another. And the Reason of Mens falling into Condemnation neither was nor is any previous Decree made against them, but their Unbelief, and loving Darknes rather than Light. But take the Ground and Reason of it from our Saviour's own Words, for he was and is infinitely more capable of giving a right and proper Reason for it than any, or all the Men in the World. After he has declared and set forth the great and unutterable Love of God to the World, in the four Verses already treated of, he proceeds. *He that believeth on him, is not condemned ; but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God, ver. 18. And this is the Condemnation, that Light is come into the World, and Men loved Darknes rather than Light because their Deeds were evil, ver. 19. For everyone that doth Evil, hateth the Light, neither cometh to the Light, lest his Deeds should be re-proved, ver. 20. But he that doth Truth cometh to the Light, that his Deeds may be made manifest, that they are wrought in God, ver. 21.*

Thus both the Ground of the Condemnation
and

and Non-condemnation of Men is laid down in exprefs Words by our Saviour ; *He that believeth is not condemned*, (then he is justified ;) *he that believeth not, or loveth Darknefs rather than Light, is condemned* : And his loving Darknefs, &c. is exprefly laid down by our Saviour as the Ground of his Condemnation. *He that believeth, that cometh to the Light, that doth Truth is not condemned*. John iii, 18, 21, *He that believeth not, that loveth Darknefs, that doth Evil, that cometh not to the Light, that hateth the Light, is condemned*, John iii. 18, 19, 20. Hence we fee, that our Lord makes thefe Things the Ground and Reason of Mens Condemnation or Non-condemnation ; and not any previous Decree of God. And here we leave the 3d of *John*, and proceed to another Text.

I *Tim.* ii. 6. *Who gave himfelf a Ransom for all, to be testified in due Time.*

Though no Man is excluded, but all Men included, in the Ransom that was given ; yet the *Predestinarians* would narrow, or bind up, the Apostle's Meaning to a few only, and fo spoil his Senfe, as well as destroy the Letter of the Text. But fhall we *count them pure with the wicked Balances, and with the Bag of deceitful Weights?* *Mich.* vi. 11. No, we will try before we trust ; and fo I would have my Reader do, and not take up Things implicitly, but upon good Evidence. And though (all Men) is not
always

always to be taken in the largest Sense, *i. e.* for every individual Man in the World ; yet by (all Men) is (every where in the holy Scriptures, so far as I can learn,) to be understood, either all Men without Exception, or the greatest Number of Men. Let the Adversaries of universal Attonement prove, if they can, that (all Men) is any where put in the holy Scriptures for the much less Number of Men : But this I am persuaded, they cannot do. The Minor was never known to include the Major, though the Major sometimes includes the Minor. Nor could I ever yet learn, that any Man that wrote Sense in any Age of the World, put the Particle (all) for the Minor or less Number, though it be sometimes put for the Major or greater Number. Evident it is, that our Adversaries Construction both destroys the Letter and Sense of the Text, and renders the Holy Ghost guilty of Nonsense ; for they will against all Reason, have it, that (all) is put for the Elect only, which themselves allow are the far smallest Number of Men. For, *William Jamison*, one of their learned Authors, saith in his Dedication, or Account of his *Verus Patroclus*, to the Earl of *Dundonnald*, Lord *Cochran*, " That the
 " greater Part of the visible Church hath
 " perished." See p. 1, 2. *Edinburgh*, printed in 1689. And if the greater Part of the visible Church, besides many Nations of *Mahometans*
 and

and *Heathens*, have ~~not~~ perished; then, to be sure, the Elect are but a very few, in Comparison of the rest of Mankind, And to make the Apostle to intend by (all Men) but an insignificant Number of Men, in Comparison of the Rest of the Sons of *Adam*, is to render him little, if at all, less than *non compos mentis*, who was indeed richly endued with the Wisdom of Heaven. And he has made it as plain as that five and five make ten, that all and every Man in the World is intended in the Text now before us; the Truth of which shall presently be more clearly evinced, to the confusion, if not the Conviction, of such as wilfully shut their Eyes. In order to which, I shall transcribe the Text and Context. The great Apostle of the *Gentiles*, and wise Master-Builder. begins the Chapter thus, *I exhort therefore that first of all, Supplications, Prayers, Intercessions, and giving of Thanks, be made for all Men,* 1 Tim. ii. 1 *For Kings, and for all that are in Authority, that we may lead a quiet and peaceable Life, in all Godliness and honesty,* ver. 2. *For this is good and acceptable in the sight of God our Saviour,* ver. 3. *Who will have all Men to be saved, and to come unto the Knowledge of the Truth,* ver. 4. *For there is one God and one Mediator between God and Man, the Man Christ Jesus,* ver. 5. *Who gave himself a Ransom for all, to be testified in due Time.* ver. 6.

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If by (all Men,) in the first Verse, must not be understood all Men without Exception, but some few Men only; then it will follow, that by (all Godliness and Honesty,) mentioned in the second Verse, must not be understood all Godliness and Honesty without Exception, but only some Godliness and Honesty; *i. e.* that in some few Things the Christians ought to lead a Life of Godliness and Honesty, but in many Things they might be Ungodly, and Dishonest. For I can see no Reason why the (all) in the first Verse should not be as extensive as the (all) in the second Verse. And since by (all Men) in the first Verse the *Predestinarians* would but have the Elect a few, or the least Number of Men, to be understood; it follows, according to their Construction of Words, that by (all Godliness and Honesty) in the second Verse, must be understood the least Part of Godliness and Honesty. But as this would be to Exercise a Majesterial Authority over the sacred Scriptures, to Abuse and make a *Lisbon* Rule of them; so if the Apostle must, as he ought, be looked upon consistent with himself, (all) in both Places, must be taken for all in the largest Latitude, according to the Letter and Expression of it. Again, if Kings, and all that were in Authority when the Apostle wrote that Epistle, were to be prayed for, they being Heathens, and
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some, at least, of them great Persecutors of the poor Christians, had reason enough to think as little deserved their Prayers as any Men in the World ; I say, if all of this Sort, Rank, or Order of Men, were to be pray'd for, who were as bad as most, if not the wickedest of all Men ? then it roundly follows, that all of all Sorts, ranks, or orders of Men, were to be pray'd for ; or else the Apostles Way of reasoning is devoid of Reason. But most manifest it is, that all of this Sort, rank, or order of Men, (*i. e.* of Kings, and all that were in Authority,) were to be pray'd for, and that the Apostle's Way of reasoning was not devoid of Reason, (but clear and cogent ;) therefore it roundly follows, that all, of all Sorts, ranks, or orders of Men, were to be pray'd for. Which I farther prove, Thus.

If some Men that were not elected to eternal Life were to be pray'd for, then all Men without Exception were to be pray'd for. But some Men that were not elected to eternal Life were to be pray'd for, therefore all Men without Exception were to be pray'd for. That Kings, and those in Authority in the Apostles Time, were not elected to eternal Life, in our adversaries Sense, is plain ; since they never came within the Pale of the visible Church, never Believed in Jesus Christ:

and such, according to them, could not be of the Election of Grace.

Hence it evidently appears, that by (all Men) in the first Verse is to be understood all Men without Exception ; since to put any other construction upon the Apostle's Words, would be to render him weak, incongruous and nonsensical in his Discourse.

And as Evident it is, that by (all Men) and (all) in the 4th and 6th Verse, all Men, without the Exception of any, are to be understood ; for the Apostle, *First*, Delivers an Exhortation. *Secondly*, A motive, or reason, to enforce the Exhortation. The Exhortation is, *that Supplications, Prayers, &c. be made for all Men.* The reason, or motive, to enforce the Exhortation, is, because *God would have all Men to be Saved: And Christ gave himself a Ransom for all Men.* Now, since we have evidently proved, that by (all Men) in the Exhortation is to be understood all Men without Exception ; it clearly follows, that by (all Men) in the Motive, Ground, or Reason, all Men without Exception must also be understood. For to say, or to make the Apostle say, that God would have all Men pray'd for, because he would have some, *i. e.* a few Men Saved. *And Christ gave himself a Ransom for some Men*, or for a few Men, would be to cut the Arm of the Apostle's Argument asunder,

der, and to render him most Foolish and Ridiculous. But to say, God would have all Men pray'd for, because he would have all Men to be Saved: *And Christ gave himself a Ransom for all Men*; is not unlike, but very well becoming so great a Man as the Apostle *Paul*; since it carries Evidence of Truth, Clearness of Argument, and Strength of Reason, with it.

And therefore we conclude, and that most truly, according to the plain Letter of the Text and Context, that God, indeed, would have all Men to be Saved: *And Christ gave himself a Ransom for all Men* without Exception.

If it should be Objected, that there is a Sin unto Death, and such Men as have committed it are not to be pray'd for, and therefore not all Men without Exception. I Answer, that as the Sin unto Death does not multiply Men in the World, so whoever commits it must be supposed to live some considerable Time in the World before he could commit it; and therefore there was a Time when he might, yea, ought to be pray'd for, *viz.* before he did commit that Sin. And since no Man was born into the World with it, nor there is no Multiplication of Men by it; evident it is, that all Men, simply consider'd as Men, or as they were born into the World, are to be pray'd for,

for, it being the Will of God that all Men should be saved: *And Christ gave himself a Ransom for all Men.*

And thus we dismiss this Text, and proceed to the next, which is full of the same Doctrine, viz. *John xii. 47. For I came not to Judge the World, but to save the World.* And tho' Christ saith in another Place, *For Judgment I am come into this World,* *John ix. 39.* yet evident it is, that it was not the chief and primary design and intent of his coming, to Judge the World, *i. e.* to condemn it with an eternal and peremptory, or absolute, Condemnation, tho' he came to set up and establish true and righteous Judgment in the World, and to put a stop to, and pull down false and erroneous Judgment; but the chief primary or principal intent and design of his coming, was not to Judge the World, but to save the World.

The whole Verse runs thus, *And if any Man hear my Words and believe not, I judge him not; for I came not to Judge the World, but to save the World,* *John xii. 47.*

That the Elect should hear Jesus Christ, and not Believe, would be a strange Paradox; since, according to our Adversaries, they could not but believe, being both elected to the Belief in Christ, and to Salvation by Christ: Evident therefore it is, that Christ was setting forth

forth his great Love to the World, *i. e.* to the Inhabitants of it, who were then in unbelief, and who are contra-distinguished from the Elect by the Word (World,) and not to the Elect only; for no Man, upon a rational Foot or Bottom, could in the least doubt of his Love to the Elect: and therefore to make him say, that he came not to judge the Elect, but to save the Elect, would be to reflect absurdly, and with a high hand of Arrogancy to cast Infamy upon him, who is the Fountain of Wisdom and Truth: Since, according to the *Predestinarians*, the Elect could not be Condemned, but must unavoidably Believe and be Saved; they being secured from the one, and irresistibly determined to the other, by the eternal irreverfible decree of God.

And therefore there was not any the least Ground or Reason for any Man to suppose, that Christ came into the World on Purpose to Judge the Elect, and not to save them; nor was there any Occasion to declare, that he came not with such a design and Purpose; since, in Reason, so much as one thought could not be entertain'd that he came with any such intent. But as the Design and intent of his Coming was a most Glorious and super-excellent manifestation of Love to the World; so to leave no Ground for the least Jealousy that he came with a contrary Design, *viz.* to
Judge

Judge and Condemn the World for its Wickedness and Unbelief; he declared, that that was not the Intent nor Design of his Coming; for he came not (intentionally) to Judge the World; but that the World might be saved. This was the glorious Design, this the gracious Intent of his coming into the World. So that if a Man heard these Words, and did not believe, he did not presently judge, so as eternally to condemn him, since that was not the Business that he was then come about; the Intent of his coming into the World was, that it might be saved: And though he that heard him; and did not believe, but remained finally Impenitent, must be judged and condemned by him, and the Words he heard him speak, at the great and last Day for his final impenitency and hardness of Heart, yet that being but the Consequence or event of his coming to that Man, be he who he would, and not the main Design or intent of his Coming; he having a much more gracious and glorious Intent and Design to propagate in his coming into the World: No Man need to be afraid to come unto him, but by all Men, who had the opportunity so to do (as every Man that ever came, or shall come into the World had, have, or will have, either as he personally appeared among Men, or as by his universal saving Light and Spirit, he speaks unto them) had the

the greatest Reason to come unto him, and to believe in his Name and Power ; since he assured them that then heard him, and consequently us, and every Man that has the Opportunity to read or hear what he said, that he came with a gracious Intent to save the World, not to judge it, *i. e.* he came into the World to die for the World, to give himself a Ransom for the World, to taste Death for every Man in the World : That the World, *i. e.* every Man in it might be saved. And that this was the Intent of his coming. *viz.* to die for all Men without Exception, I further prove from the Judgment of the Apostle Paul, 2 Cor. v. 14, 15. *For the Love of Christ constraineth us, because we thus judge. that if one died for all, then were all dead : And that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them: and rose again.*

That all Men fell in Adam, is the known Judgment of the *Predestinarians*, from whence it clearly follows, that Jesus Christ died for all Men, or else the Apostle's Judgment was Erroneous : But the Apostle's Judgment was not Erroneous, therefore. &c. which I further prove thus :

If all were dead, then Christ died for all : But all were dead, therefore Christ died for all.

The Apostle concludes, *That if one (i. e.*

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Christ) *died for all, then were all dead.* And since all were dead, it clearly follows, that according to the Apostle's Way of arguing, *That Christ died for all Men*, as it would do upon a Supposition that if but some were dead, then Christ died but for some: For the Apostle makes the Death of Christ every way commensurable with the Fall of Man: If Christ died for all Men, then were all Men dead, but he died but for some Men, then were but some Men dead: But all Men were dead, and therefore evident it is that he died for all Men without Exception.

Again, Christ died for all, that they which live, should not live unto themselves, but unto him which died for them, and rose again. Hence it follows, that some of the All he died for, might live unto themselves, and not unto him that died for them, though he did not die with that Intent or Purpose that they should do so; but that they should not do so. The Elect could do no other but live to him that died for them, they could not live to themselves, since according to our Adversaries, they must unavoidably glorify Christ, it being peremptorily decreed that they should do so, and therefore, if they only had been intended, the Apostle's Words should run thus, *For the Love of Christ constraineth us, because we thus judge, that if one died for all the Elect, then were all the Elect dead; and that he died for all the*
Elect

Elect, that all the Elect which live, should not henceforth live unto themselves, but unto him who died. &c. Which yet would suppose that there was at least a Possibility, if not a Probability, that some of the Elect might live unto themselves, and not unto him who died for them, &c.

But as this would be to make new Scripture opposite and contradictory to the Scriptures of the Prophets and Apostles of Jesus Christ; so evident it is from the Text in Hand, that Christ died for all that were dead, and all being dead, most clear and plain it is, that Christ died for all Men without Exception.

But further, upon the Principles of our Adversaries, the Elect were secured from Death by the immutable eternal Decree of God, being always alive in the Decree of Election, and therefore upon these Principles Christ did not die for them, since he died for such as were dead. But as in Truth, all were dead in the Eye of God, one as well as another (notwithstanding their Talk of the Decree of Election) so manifest it is that Christ died for all Men, for one as well as for another.

But let us hear the same Apostle again, 2 Cor. vi. 1. *We then as Workers together with him, beseech you also, that you receive not the Grace of God in vain.* This doubtless was saving Grace, which the *Corinthians* had received;

ed; and yet there was a Danger of their receiving it in vain; or else in vain did the Apostle beseech them not to receive it in vain; for in vain is an Exhortation not to do that which it is impossible to do. And since they might, if they were not watchful, receive the Grace of God in vain; it is evident, that Christ died for some, who might reap no Benefit by his Death, through their behaving themselves unworthily under the Means of Grace, as that the Grace given to them, and received by them, as the Fruit of the purchase of Christ by his Death, is or shall with the Talent of the unprofitable Servant, be taken from them. For whoever receives the Grace of God so as not to profit thereby in Relation to their Salvation, through their Non-adherence to it, or Non-compliance with the Work of it in themselves, receive it in vain; and they that receive the Grace of God in vain, receive no Benefit in the Conclusion by the Death of Christ; though thereby a real Benefit was intended to them, and did really and actually so far accrue unto them, as that a Gift of divine Grace, as the Purchase, Benefit, and Fruit thereof, was bestowed upon them, in Order to guide them to Life and Happiness. But the Rebellious, who turn from the divine Grace into Wantonness, and persist in Wickedness until their Talent of Grace be taken from them, through their own Default, in the Event and
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Conclusion receive no Benefit by the Death of Christ. From all which I argue, and conclude, thus,

Arg. I. If some may receive the Grace of God in vain, then some may perish for whom Christ did actually and intentionally die. But some may receive the Grace of God in vain, therefore some may Perish for whom Christ did actually and intentionally die. Again, I argue, and conclude, thus.

Arg. II. If some may perish for whom Christ did actually and intentionally die, then Christ died for all Men without Exception. But some may perish for whom Christ did actually and intentionally die, therefore Christ died for all Men without Exception. But leaving what has been said upon 2 Cor. vi. 1. to the Consideration of the impartial Reader, let us take a View of another Text or two, from whence we may evidently see, that the Apostle clearly supposeth that some may perish for whom Christ died. *Rom. xiv. 15. Destroy not him with thy Meat, for whom Christ died.* Of like Import are these Words of the said excellent Apostle, *viz. And through thy Knowledge shall thy weak Brother perish, for whom Christ died,* 1 Cor. viii. 11.

As the Apostle Paul had the Mind of Christ
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and acquitted himself as an able Minister of the Gospel, in declaring to the Believers the whole Counsel of God; so it is evident that he saw a real Danger that some were in of perishing for whom Christ died, or else he would not have laid such a strict Charge upon them that were Strong, not to destroy the Weak, for whom Christ died, by their Liberty. Christ died, for the Weak as well as for the strong; and through the Knowledge of the one, the Apostle positively asserts, that the other, for whom Christ died, should perish; *i. e.* if the strong, by his Caution, Care and Watchfulness, did not remove, or take away, the Ground of the Danger which attended. And since there was not only a Possibility, but a great Probability, in the Apostle's Judgment, that some for whom Christ died might perish; it clearly follows, that Christ died for all Men without Exception, since he put no Difference in his Dying, between one Man that might perish, and another Man that might also perish.

Peter, that eminent Apostle of the Circumcision, also gives ample Testimony to this great Truth which we are now upon. *2 Pet. ii. 1.* *But there were false Prophets also among the People, even as there shall be false Teachers among you, who privily shall bring in damnable Heresies, even denying the Lord that bought them, and bring upon*

upon themselves swift Destruction. Whose Judgment now of a long Time lingreth not, and their Damnation slumbreth not, ver. 3.

The Apostle has expressed himself so clearly and emphatically in his Text to the Point in Hand, that, sure I am, not any Thing of Worth or Weight can be offer'd to evite and enervate the Strength of it. It is certain, that Men may pertinaciously deny that five and seven make twelve, may quibble at what they cannot confute. But if any Man whosoever can make it appear from this Text of Scripture, that not any Men or Man, who or whatsoever, can deny the Lord that bought him, so as thereby to bring upon himself swift Destruction, yea. and Damnation: Then may the whole Tenor of the Gospel of Salvation of Jesus Christ be overturned, and we may read the holy Scriptures backwards, and take the Meaning of them contrary to what they say. The Apostle is positive, he makes no Doubt nor Hesitation about it, but does positively assert, that some shall deny the Lord that brought them, and bring upon themselves swift Destruction. From whence it clearly follows, that Christ bought some, paid the Price of his precious Life and Blood for some, that he did not actually save, for some besides the the Elect, (except some of the Elect may perish;) since he bought and paid the Price of his own precious Blood,

Blood, and died upon the Tree of the Cross, for some whose Damnation doth not slumber, but is sure and certain, through their own Default, in rejecting and denying of him that bought them.

And since Christ bought some that actually perish, plain it is, that he shed his precious Blood for all Men, without the Exception of any one Man. The same Apostle says elsewhere, *The Lord is not slack concerning his promise, (as some Men count slackness) but is long-suffering to us-ward, not willing that any should perish, but that all should come to Repentance,* 2 Pet. iii. 9.

Since the Elect were not at any Time in any the least Danger of perishing, plain it is, that some other Persons must be intended, towards whom the Lord was *long-suffering, not willing that any of them should perish, but that all should come to Repentance.* All the Elect must, and will, most certainly repent, if they have any need on't, since, according to the *Predestinarians*, they must, they shall, unavoidably be saved; yea, they were, and are, held fast in the invincible, irresistible Hand of Salvation, and consequently were saved by the Decree of Election from all Eternity, and so could not possibly be in any the least Danger of Perishing. And therefore to make the Apostle say, that God is not willing that any
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of the Elect should perish whom he had eternally saved, would be to ridicule and render him *non compos mentis*.

Since therefore God is not willing that any should perish, we shall, as we ought to do, take the Apostles Meaning to be according to the Tenor of his Words, *viz.* that God would not indeed have any Man whosoever to perish, but would have all Men universally to repent, that they might be saved by Jesus Christ, while Salvation through and by him who died for all Men without Exception is offered to them. To the Testimony of our Lord Jesus Christ, and these two eminent Witnesses of his, we will add the Testimony of a Third, as great, and as greatly beloved by his Lord and Master as either *Paul* or *Peter*, though they were so great, as that we shall not presume to give to any the right Hand of Fellowship of them, except, happily, the beloved *John*, who obtained the favour to lean on the Bosom of his beloved Lord and Master, may be accounted worthy of the Honour, who in this particular was honoured above all and every Man in the World. But waving that honourable they, were all, and greatly favoured by the great Lord of the Harvest, whom they greatly honoured in their Day, by giving in their joint Testimony to this great Truth we are now upon, (as well as other Things) in which
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they followed his example and Doctrine who is our holy Pattern and High-Priest, and who with his own blessed Lips gave ample Testimony to the universality of God's Love to the World, But to proceed, the beloved Disciple, saith, *For he is the Propitiation for our Sins: and not for ours only, but for the Sins, of the whole World,* 1 John ii. 2.

The *Predestinarians*, rather than yield to the Truth, which is conspicuous in this Text to every seeing Eye, would evite the force of it by a Way, which is no less erroneous then ridiculous. The World here, say they, is the World of Believers: and yet they say, as is observed before, that the greater Part of the visible Church have perished, So that, according to themselves, Christ gave himself a propitiatory Sacrifice for some, yea for a great many, that shall not be saved, and consequently for the whole World of Men, or for all the Inhabitants of the World, for one as well as for another *. But let them shew me if they be able, in all the Scriptures, where these Words (the

* And though sometimes they say, by the (World) is to be understood, some of all Nations and Languages; yet inasmuch as they hold, that none can be saved but such as have the holy Scriptures, which they say is the only primary Rule of Faith. &c. and since it also evidently appears, that many Nations have not the Benefit of the holy Scriptures; it clearly follows that they do not believe that Christ died for some of all Nations, since they will not allow that he died for any but such as actually come to be saved, and that, according to them, is the elect only: so that they are full of Contradictions.

whole World) are put for Believers only; if they cannot do this, as do it they cannot; it is ridiculous in them to impose such a Sense upon the Apostle's Words as tends to obscure the Light which would shine from them, and bereave them of all Perspecuity; yea, and render them devoid of common Sense. For since they will needs have these Words of the Apostle (*i. e.* the whole World) to be understood of the whole World of Believers, (as if there were a whole World of Believers only,) and since it is plain that by these Words in the Text, (*He is the Propitiation for our Sins*) is intended, the Sins of the Saints or Believers, for it is evident that divine *John*, includes himself with the Rest of the Believers; it clearly follows, that, according to them, the Words of the Text would run thus, *For he (Christ) is the Propitiation for the Sins of Believers; and not for the Sins of Believers only, but for the Sins of Believers.* Or thus, *for he is the Propitiation for our Sins* who are Believers, *and not for ours only* who are Believers, *but also for the Sins of Believers.* Or thus, *for he is the Propitiation for the Sins of Believers* who live in this World among other People, *and not for the Sins of Believers only* who live in this World among other People, *but for the Sins of the whole World of Believers.*

And so there would be Believers who live intermingled with, or among a World of Unbelievers ; and a whole World of Believers, in which there is no Unbelievers. But I suppose they cannot direct us where to find such a whole World of Believers, exclusive of Unbelievers ; no more than they can prove by the Holy Scriptures, that ever (the whole World) is put for Believers only. Thus we see their heterodox Doctrine is a mere Bundle of Confusion, a Piece of learned Nonsense and glaring Inconsistencies. But let the Apostle *John* explain the Apostle *John*, and then we shall not be imposed on with such Absurdities, but clearly see what Sort of a whole World it is that Christ Jesus died for, *viz.* a whole World that lies in Wickedness ; his Words are, *And we know that we are of God, and that the World lieth in Wickedness,* 1 John v. 19, All the Book of God does not afford two Texts of Scripture, which run more parallel in the Expression, Scope and Tendency of them than these two, which not only like two Twins, lovingly greet each other but the Doctrine of them proceeding from one Breath, breathed from on high, they seem to conspire with their joint Testimony to stand in the Way, oppose. and throw down that *Babel*, which by the Incroachments of latter Times made upon universal Redemption, has been raised in the World. For the Apostle in one
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and the same Epistle wrote to the very same Persons contradistinguisheth : The Saints to whom he writes, and with whom he also joins himself from the World.

And if (the whole World) in the Text first cited, must be understood of believers only, as our Adversaries will needs have it, then (the whole World) in the Text last cited, must be understood of Believers also, and of none but them, and then the Apostles Sense will be this, we know that particular Believers are of God ; but the whole World of Believers lieth in Wickedness. But as this would be to abuse and wrest the Scriptures with an high Hand of Arrogance, and to ridicule the Apostle *John* ; so he having in plain Words told us that Christ not only died for him, gave himself a propitiatory Sacrifice for him, and for the Saints and Members of the Church of God, to whom he wrote ; but for the whole World. We shall hold it for an eternal Truth, that he did so notwithstanding the Fruitless Cavils of them that oppose.

To the many clear and powerful Testimonies already produced, which, with an irresistible Hand, holds forth universal Redemption ; we will add the Testimony of the Author to the *Hebrews*, *But we see Jesus, who was made a little lower than the Angels, for the suffering of Death, crowned with Glory and Honour. that he, by thy*
Grace

Grace of God should taste Death for every Man. Heb. ii. 9. Here we see that the gracious Design and Intent of God's giving and sending his Son into the World was, that he might taste Death for every Man. And for Men to say that he tasted Death but for some Men, or a few particular Persons only, and not for every Man, is to undervalue or contradict the Testimony of the holy Scriptures. But since the Sacred Scriptures set forth the universal Love of God to all Men, with such Perspicuity and Extensiveness of Expression, as hath been observed, we shall conclude for certainty, that according to the express Letter, Tenor and plain Import of them, that Jesus Christ did really die for all Men, *i. e.* the World, without Exception.

Notwithstanding what a set of particular, partial Men may or can say to the contrary: Since all they can say, is only and ~~merely~~^{merely} built upon Conjecture; there not being to be found so much as one Text of Scripture that declares that Christ did not die for all Men, or for every Man, or that he died for the Elect only. Whereas, there are many Texts, which, in so many plain Words declare, that he did really die for all Men, as might be farther illustrated by additional Texts: but those which have already been produced, and do perfectly accord in giving Testimony to this glorious Gospel-truth, may suffice,

suffice if the Arguments upon them be impartially considered. But as Christ did not cure the Blind, who had not a mind to see, but continued in Unbelief: And those that will not see, while they say they do, are not easily cured. So I despair of giving Satisfaction to such, who being deeply prejudiced against the Truth, and not willing to resemble God in the Extensiveness and large Latitude of his unlimited Love to Men, would render him resembling themselves in partially binding it up, and restraining it to a few Persons only in Comparison of the whole World.

But if my Endeavours may prove helpful to such as stand upon an open Bottom, and are willing to receive Information, my end in Writing will be answered. And therefore leaving what hath been said respecting Christ's dying for all Men without Exception, for one as well as for another, to the Consideration of the impartial Reader. I shall here conclude this Chapter.



C H A P. VII.

The Universality, Divinity and Sufficiency of the Light, &c. asserted and demonstrated to be the standing Doctrine of the Sacred Scriptures.

HAVING thus far cleared our Way, we come next to prove, that as Jesus Christ tasted Death for every Man, so he purchased and received of the Father, yea, and gave, or gives to every Man a sufficient Soul-saving Gift of Divine Light, Grace, or of the Holy Spirit, whereby every Man is put into a Capacity of being saved. Which divine and gracious Gift is sometimes called in the Sacred Scriptures, Light, Grace, Spirit, the Seed of the Kingdom, the Word of God, the ingrafted Word, a little Leaven, Seed sown on several Sorts of Ground. Which yet though differently denominated, is spoken of one and the same divine Principle of Light and saving Truth, in and by which the infinite God in great Love visits all Men, wrestles and strives with all Men, sweetly draws and invites all Men to come to Christ, the Saviour of the World, that they might have Life and Salvation by him, while the Day of their Visitation lasteth : Which does not continue or remain

remain towards all Men (though towards some it may) unto the Day of their Death, for some are said to be given up *to a reprobate Mind*, to have *their Consciences seared with a hot Iron*, Rom. i. 28. 1 Tim. iv. 2. *Jerusalem* had a Day, but many of her Inhabitants out-lived it, see *Luke xix 42*. Such a Day of Grace; or merciful Visitation, every Man has, as that God is sufficiently clear of his Blood, (as shall be proved in its Place;) during which Day, Time or Season, all Men might be saved if they did not reject the Counsel of God against themselves, and slight the Means of Salvation offered to them in the Gift of his Son. But as those who give way to the Workings of Grace, and are rather passive than active at the first, (though afterwards they become Workers together with God in the Work of his Grace, and by his Grace working in them, work out their own Salvation with Fear and Trembling,) come to be saved; so there is a Possibility that Men may resist the Grace of God, love Darkness more than Light, as many do, may resist, quench and stifle, the Influences, Operations, and Drawings of the divine Spirit until the Day of Grace be over in respect to them, and then all the Dispensations of God towards such, will tend to harden and ripen them for Destruction?

If it should be asked, did Christ die equally for all Men, so as to purchase or procure equal Degrees of Grace for every one?

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I Answer, No, Christ did not by his Death put all Men alike into the same happy Circumstances neither respecting this Life, nor the Life and World to come; he did not purchase equal Degrees of saving Light and Grace for every Man: (For tho' the Light is equal in Nature, (being one) yet not in Degree.) To one is given five Talents, to another two, to another one, Every Man has at least one Talent of saving Grace committed to him, and that Talent, if improved, is sufficient to his Salvation. And therefore tho' in the Sense aforesaid Christ did not equally die for all Men, yet he died both sufficiently and intentionally for all Men, as hath been fully evinced; that is, his Blood that was shed for the Remission of Sins was sufficient for the Redemption of the whole World; and he did intend, that a real Benefit to Salvation should accrue to every Man by his Death and Sufferings, according to the gracious Counsel, Purpose, Design, and intent of God the Father, in sending him into the World. But then it was not the Design of God that such Men as should reject his Counsel, trample the Blood of the Covenant under their Feet, as an unholy Thing, do despite to the Spirit of Grace, and remain finally impenitent and incurable, through their Contumacy, wilful Rebellion and Stubbornness, should in the Event and Conclusion reap
eternal

eternal Life by Jesus Christ : Tho' they had the real Offers of it, and might actually have attained to it, in, by, and through him who died for them, and rose again, if through their own Default, they had not render'd themselves unworthy thereof.

And as Jesus Christ did, in, and by his Death and Sufferings really intend a Benefit to Mankind in general ; so he actually purchased, procured, and gave Gifts of his saving Light and Spirit to every Man ; yea to the Reb-
ellious.

And tho' every Man had in some Degree more or less a Gift of the same (same in Nature) saving Light and Spirit, in a common and lower Manifestation, before Jesus Christ actually suffer'd Death upon the Tree of the Cross without the Gates of *Jerusalem* ; yet it was grounded upon, and given unto them, on the Account, and in Consideration, of that most satisfactory Sacrifice and sweet Oblation which Jesus Christ offered up, in the Offering up of Himself unto Death, and giving his most precious Life and Blood for the Sins of the World : In, and for his Sake alone it was, who is our Mediator ; and was theirs also, for no Man could ever come to God but in and by a Mediator.

And altho' God the Father, and infinite Fountain of Life and Salvation, does at Times

and to some Persons, open the Hand of his Bounty wider than he does at other Times, and to other Persons ; yet none hereby is injured, since every Man has so much given him, as is sufficient to his own Salvation if improved. But as it may be, and is resisted by many ; so it is prevalent with some, so as that without fail they obtain eternal Life. For albeit all Men had, and have, sufficient Means of Salvation afforded them ; yet who will say, that all, even of those that came actually to be saved, were so eminently visited with Grace and Goodness as *Enoch, Noah, Abraham, Jacob, Moses, Joshua, Sampson, Samuel, David, Isaiah, Jeremiah, Ezekiel, and Daniel*, before the coming of Christ in the Flesh ; or as *John*, the beloved Disciple, *Peter, Thomas, Barnabas*, and *Paul*, since his Coming ? But tho' the last-mentioned was converted by Means of an extraordinary Vision: wherein Christ appeared unto him ; yet was his Obedience requisite in order to his obtaining eternal Life : or else, wherefore did he, say, that he *was not disobedient to the heavenly Vision?* Acts xxvi. 19. Surely, that implies, that he might have been disobedient, and might have resisted that high and strong Hand of Grace, which was opened to him in a very liberal and wonderful Manner : Howbeit, Grace prevailed, and through the Working of it in his Soul, he became

became obedient to the heavenly Vision. And whoever comes to be saved, though they are not wrought upon in that extraordinary Way and Manner, respecting the Measure or Degree of Grace communicated, as *Paul* was; yet their Salvation is purely of Grace, and not of themselves; according to that of the Prophet, *O Israel! thou hast Destroyed thy self, but in me is thine Help*, Hof. xiii. 9. Men may destroy themselves by rejecting Grace and Goodness; but they cannot save themselves, nor prepare, or put themselves into Order, or the least Fitness or Posture for Salvation, until the Grace which comes by Jesus Christ visit and awaken them into a Sense of their State and Condition, or of the Danger they are in: *The Lord set before Israel Life and Good, Death and Evil; and bad them chuse Life that they might Live*, Deut. xxx. 15, 19. And thus he deals with Men still by his Light and Spirit ministred to them in and by Jesus Christ; whereby he shews both Good and Evil, and invites and draws by his Cords of Love to chuse the Good, and also is ready to help them so to do; and such as by the sweet Persuasives and Drawings of the Grace of Life are prevailed upon to chuse Life, that they may Live; have nothing to Glory in but the Grace, Goodness, and Mercy of God; since only by the excellent Gift of the Holy Spirit they are, or were, both persuaded and enabled to chuse the Good,

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And they that perish may justly blame themselves for their rejecting or non-adhering to the precious Gift of Grace, whereby they both had the Offers of Salvation, and might have been enabled to have laid effectual hold thereof.

If any should ask, Is Man a Free or necessary Agent? I answer, In a Sense, he may be said to be a Free, and in a Sense, a necessary Agent; or there may be a Blending of Necessity with Freedom: Which in short I thus explain.

1. As the Grace and Spirit of God reproves the World of Sin, but does not absolutely determine the Will, and force wicked Men to forsake their Wickedness, but Works by Conviction, Reproof, Persuasion, Invitation, pleasant Wooings, and divine Drawings, all which it being possible for a Man to resist until the Day of his Visitation be over; therefore Man may be said to be a free Agent, in that his Will is not absolutely determined, nor he forced to join with the Spirit of God: Nor can the Devil force Man to Sin; he has no Power over Men while the Mercy of God is extended to them, but the Power of Persuasion, or Insinuation, and Temptation. Of this more hereafter.

But, 2. Inasmuch as no Man can of himself do any Thing that is Good in an acceptable Way and Manner, cannot prepare himself for
Life

Life eternal, nor chuse Life, that he may live, until Christ visit him by his Light and Spirit, and both prepare him for, and help him to Chuse Life and Salvation, *i. e.* help him to chuse and do that which is Good, that he may have Life and Salvation; so Man may be said to be, in this Sense, a necessary Agent, if it be proper to call him a necessary Agent, because it is absolutely Necessary that Grace, be super-aded to his natural Faculties, or any natural Power or Ability of his own, simply considered as a Man, to and in his chusing of Life, that he may live. From Christ, then, it appears, as from the source and Fountain of all Good, Man's Choice of Good, of Life and Blessedness, doth proceed and Spring.

And as the Gift of saving Light and Grace works freely in every captive Soul, in order to its Freedom while the Day of Mercy lasteth; so therein is the Wrath of God ministred against that which is Evil, as therein there is a Drawing and sweet Persuasive unto that which is Good: Which tho' many resist, and so are not saved; yet is not the Grace of God frustrate, tho' the Effect of it be diverse according to its Object, being the Ministration of Mercy and Love to them that do not reject it, but receive it; but the Ministration of Wrath and Condemnation to them that reject it, and refuse to be reclaimed: As the Sun by one Act
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or Operation softeneth the Wax, and hardeneth the Clay.

These Things premised, for the opening and clearing the State of the Question, we now come to the Probation of our Assertion, *viz.* that Christ hath procured and given a Gift of divine, Soul-saving Light, or Grace to every Man: A Gift that is saving in its own Nature, but yet it may be resisted, &c. That Jesus Christ procured, received, and gave Gifts unto Men, is evident from *Psalms* lxviii. 18. *Ephes.* iv. 8 The *Psalmist*, speaking of Christ, saith, *Thou hast ascended on high, thou hast led Captivity captive : Thou hast received Gifts for Men : Yea, for the Rebellious also : that the Lord might dwell among them* *Psalms* lxviii. 18. And the Apostle tell us, *That he gave Gifts unto Men*, *Ephes.* iv. 8. From those two Texts of Scripture these Observations arise, 1. That in the Eye of God, Jesus Christ had then suffered, and was ascended on high ; in that Men then had the Benefit of his Death, &c. apply'd to them ; *i. e.*, when *David* gave forth the 68th. *Psalms*. 2. That the Gifts which he received, and gave to Men, were not received for, and given to, the Saints only ; since it is evident, that they were received for the Rebellious also. These Words, (*yea for the Rebellious also*) emphatically sets forth their being received for (and given to) the rebellious World ;

World *i. e.* the wicked Inhabitants of it, as well as for and to the Saints: though not to one in the same Degree as to the other. 3. That these were divine Gifts, Gifts of the divine Spirit; else the Rebellious could not have been reclaimed, and brought out of their evil Ways by them, so as to know the Lord God to dwell among them: Which was the very Design and Intent for which these precious supernatural Gifts were received and given; and that the Gift of God's Spirit, which thro' Jesus Christ is come upon all Men, is sufficient, through the Blood of Christ to Justification of Life, is clear from the two following Texts of Scripture, *Rom. vi. 23. and v. 18. For the Wages of Sin is Death; but the Gift of God is eternal Life, through Jesus Christ our Lord,* *Rom. vi. 23.* From this Text it is evident, that as Sin produceth and brings spiritual Death upon the Soul that commits it; so the Gift of God brings the Soul to inherit eternal Life that receives and obeys it. And that this divine Gift is universally bestowed upon all Men, is as clear and evident as Words can make it, from *Rom. v. 18. Therefore as by the Offence of one, Judgment came upon all Men to Condemnation, even so by the Righteousness of one, the free Gift came upon all Men to Justification of Life.*

Either all Men suffered Loss by the Fall of *Adam*, or they did not, let the *Predestinarians* chuse, which, I suppose, they will say they did, as they must, or else deny their own Principles, which I conclude they will not do: And therefore (all) in the first Part of the Verse, must, according to them, relate to all the Posterity of *Adam*, without Exception: From whence it clearly and evidently follows that (all) in the latter Part of the Text, must also relate to all the Posterity of *Adam*, without any Exception; for the Apostle in this Text compares the Benefit which came by Christ to Men, with the Loss which Men received by the Fall of *Adam*, and asserts the one to be as extensive as the other. As all were liable to Condemnation and eternal Death by the Fall, so were all Men again made capable of eternal Life by the free Gift of the Love, favour and Grace of God which came upon all Men by Jesus Christ. The Apostle finds the Benefit every Way commensurable with the Loss; for as is the one. so is the other: As Judgment came upon all Men, even so the free Gift came upon all Men.

As by the Offence of *Adam*, Judgment came on all Men to Condemnation; even so, not in a more limited or restricted Sense; but in the very Extent, Latitude, and Universality of the Word, or Particle (all) even so, by the Righte-

Righteousness of Jesus Christ, the free Gift came upon no less than all Men to Justification of Life.

For Men to say, that by (*all*) in the former Clause, or Part of the Verse, all Men, without Exception, is intended; but by (*all*) in the latter Part of the Verse, is intended only a few, or the least Number of Men, is not only to wrest the Scripture at their Pleasure, but to render the Apostle weak and defective in his Argument. For what must (*as*) and (*even so*) relate unto, or stand for in the Text, if not to shew that the Gift of Grace, which came by Jesus Christ, was of as large and universal an Extent to the whole of *Adam's* Posterity, as the Judgment and Condemnation which came by the Offence or Sin of *Adam*; and that the very same Number and Universality of Men were as really interested in the one as in the other. Though without (*as*) and (*even so*) the Text would be clearly in our Favour; yet by the Addition of (*as*) and (*even so*) it is made more nervous and strong; and indeed it is so Impregnable and Invincible a Text, that by all the Wisdom and Subtilty of the Serpent, Arts and Sophistry of Men, it cannot be lifted into any other Service, or to serve any other Interest but that of universal Grace and Attonement by Jesus Christ. Men that oppose the Truth in this Particular, may

put it out of their Bibles, and by destroying the Letter of the Text, may remove the Power of it out of their Way; but while the Letter of it stands, it is like the flaming Sword in the Angel's Hand, which turns every Way to cut them off, confound and stifle them in their Undertaking, who would build any Thing upon it, or raise any Doctrine from it, contrary to that of universal Redemption, since to raise a contrary Doctrine from the Text, would be to make Nonsense of it, by contradicting the very Letter, Scope, and Tendency thereof.

For as is the Offence, so is the Righteousness: As by the Offence of one, Judgment came upon all Men, even so by the Righteousness of one, the free Gift came upon all Men. Nothing can be more plain than that all Men, without Exception (simply considered as Men, before any of them sinned the Sin unto Death) are as much interested in the Righteousness of Christ, as they are, or ever were in the Sin of *Adam**.

Hence we see the Plaister is as large as the Sore, the Remedy as the Disease; the healthful Physician so bountiful, sufficient, and ex-

* Though the free Gift of Grace be come upon all Men to Justification of Life, through the Merits of Jesus Christ, yet Men by rebelling against it until the Day of Grace be over as to them, may lose the Benefit of it.

tensive in his Administration of Grace; and visiting the Sick and Wounded thereby, as that none are left unpitied, unregarded,, or not cared for, until their Sicknefs, through their own Stubbornnefs, or wilful Neglect of the gracious Physician in the Means he affords, prove unto Death.

And though all Men are not actually justified and faved ; yet in as much as a Gift sufficient to that End is come upon all Men thro' Jesus Christ, all Men are left without Excuse, and the Non-justification or Condemnation of the final Impenitent, is the Fruit of their own Doings ; being what they justly bring upon themselves by their Non-adherence to the Grace of Justification which is come upon all Men, one as well as another.

The next Text which comes under Consideration, is *Tit. ii. 11. For the Grace of God that bringeth Salvation, hath appeared to all Men ;* or as it is in the Margin, *to all Men, hath appeared.* This Grace is as universal in its Appearance, as saving in its Nature : If it were not saving Grace, and of an universal Extent, it could not bring Salvation to all Men. And if it appeared empty handed, it would cease to be Grace, it would be no divine Gift, and consequently not a Teacher of the Saints ; but the Grace of God appears to all Men, and brings Salvation with it, is the Saints Teacher.

Teaching

Teaching us (said the Apostle) *that denying Ungodliness and worldly Lust, we should live soberly, righteously and godly in this present World,* Tit. ii. 12. In this one Verse the whole Duty of Man is described and comprehended, For 1st, as he that denies Ungodliness. &c. and lives godly, can be no other than a godly Man: So, 2dly, he that lives soberly and righteously, does by others as he would be done by, and such a Man is certainly acceptable in the Sight of God.

Observable it is, that the Apostle doth not say, that to all to whom the Grace of God appeared, were taught by it. *But teaching us,* said the Apostle; that is, himself, and the rest of the Christians who obey'd it. These knew the Sufficiency and Efficacy of it. *My Grace,* said the Lord to *Paul, is sufficient for thee* 2 Cor. xii. 9, And if it was sufficient to preserve him in his greatest Trials and Temptations. it is still sufficient for every Man that truly believes therein: That the Grace which taught the Believers to deny Ungodliness, &c. is saving Grace, I hope, will not be denied; since the Truth of it is so very Conspicuous, and that it is universal in its Appearance to Men is also very clear; for evident it is, that some Men were intended in the 11th Verse, besides those who are said to be taught by it in the 12th Verse, or else why does the Apostle distinguish

distinguish between the one and the other. *It appears*, said the Apostle, *to all Men, teaching us, &c.* does the (*us*) in the 12th. Verse comprehend the (*all Men*) in the 11th Verse? No sure, we have no Reason to believe that the Apostle had a Mind to mislead his Reader, or leave him in the Dark, by expressing himself incongruously, which must be, if our Adversaries Notion Stand. But since the Apostle tells us plainly, and in as intellible Words as can be spoke or writ, that saving Grace, *i. e.* the Grace of God which brings Salvation, and which taught the Saints, hath appeared to all Men. We have very great Reason to credit his Assertion, and to reject their bare Negation; since there is Strength of Argument, and Evidence of Truth in the Assertion: Whereas their Negation, Notion or Conceit is as anti-scriptural, as it is irrational; for their Interpretation would both destroy the Letter of the Text, and render the Apostle devoid of common Sense; For to put (*elect*) instead of (*all Men*) is to suppose that some of the Elect are not taught by the saving gracious Spirit of God, which is absurd: And therefore we conclude, and that most truly, that (*all Men*) in Verse 11. must, as it ought, stand for every individual Man in the World, and not for the Elect only.

Thus

Thus we see the Grace of God, which bringeth Salvation, hath appeared to all Men. Good news is brought home to all Men; Salvation is offered to all Men; and with this the Testimony of the Angel perfectly accords, *Luke ii. 10, 11. And the Angel said unto them, (the Shepherds) fear not: For behold, I bring you good Tidings of great Joy, which shall be to all People, For unto you is born this Day, in the City of David, a Saviour, which is Christ the Lord.*

If Jesus Christ did not so much as tender Salvation to all Men by his Grace, the News of his Birth would be so far from being glad Tidings of great Joy to all People, that it would be sad Tidings of unutterable Sorrow to most People; since according to the *Predestinarian* Principle, he came to save but a few, and to aggravate the Misery of the Rest, because they will not believe in him; when alas! it never was in their Power to believe savingly in him; for according to our Adversaries, he had no good Design, or Intent towards them in coming into the World, not vouchsafing to bestow the least Dram of saving Grace upon them, nor ever designing so to do. So that Perish they must, do what they can, and that not for their own Default, but for his Cruelty, in withholding from them that which would have been sufficient to their Salvation, if improv'd and have
rendered

rendred them inexcusable (if they had fallen short of Salvation) and him clear of their Blood

What a strange Saviour, or rather cruel Tyrant does this horrible doctrine render the blessed Messiah? how does it Marr the Visage, stain and spoil the form of his amiable Countenance? as if there was no Smile in his fair Face, no refulgent Beam of light to be beheld by the greatest Number of Men in his most divine and glorious Countenance; but as if it were always overcast with sullen Darknes, and the Glory of it wrapt up in most dreadful Fogs of Night: whereas he is altogether lovely, and there is no Night with him, to such as receive his Grace, whoever they be: *For as the Law came by Moses, so Grace and Truth came by Jesus Christ*; and therein his Beauties are display'd to all Men, and all Men thereby invited to lay hold on him, who is full of Grace and Truth, that they might have Life and Salvation by him. For this end the Grace has appeared to all Men with the offers of Salvation in its Hand; this the great Apostle of the *Gentiles* assures us of, this we have plain and expresse Scripture for, and therefore this we hold as a certain Truth, notwithstanding the Cavils of such as oppose.

The same eminent Apostle who gives us so clear an Account of the Universality of the

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Grace

Grace of God, is no less plain and positive concerning the Manifestation of the Spirit of God being given to every Man to profit withal, saying 1 Cor. xii. 7. *But the Manifestation of the Spirit is given to every Man to profit withal.*

If we Believe the Apostle, who had the Mind of Christ, not so much as one Man is excluded (until he exclude himself) from the benefit of this precious and excellent Gift (but the *Predestinarian*s will not, it seems, believe him,) where by all Men may profit in the Things of God's Kingdom. He does not say, to all Men collectively, or by the Lump, but to all Men distributively; *i. e.* to every individual Man. So that if every Man be every Man, we are not to seek for a Meaning, the Apostle's Meaning being clearly set down in plain and express Words.

But to make (every Man) stand for a few only, is to make a Nose of Wax of the holy Text, and to make a meer Fool of the Apostle who had the Spirit and Mind of Christ. For what Man of but common Sense ever put (every Man) for a few Men only? If every Man do not include all Men without exception but only a few Men; then may we read the Bible backward, and embrace Error for Truth; yea and put down a hundred in the Place of ten, a thousand for only a hundred, and a Million for a thousand; turn all Religion and
Reason

Reason into Folly, Knavery, and Roguery. But since the Apostle tells us, plainly and expressly, that *the Manifestation of the Spirit is given to every Man to profit withal*, we shall hold it for a certain Truth, and leave our adversaries to Confute the Apostle if they be able.

Our blessed Lord and Saviour Jesus Christ preached the same healthful saving Doctrine of universal Grace himself, whom we in an especial Manner ought to hear. He tells us plainly, that *the Comforter, the Spirit of Truth will reprove the World of Sin*. John xvi. 7, 8, 13, Nothing can be clearer, than that the Spirit of Truth is given to all Men without Exception; it is given to the Saints for a Comforter. *Ver. 7.* for a Guide, *Ver. 13.* to the World for a Reprover, *Ver. 8.* In them, *i. e.* the Unbelieving World, it operates by Way of Reproof and Condemnation, because of their Unbelief. 'Tis a Guide to the Saints, to guide them in the Way of Truth and Peace, and in them it operates by Way of Comfort, that they may not be comfortless, but comforted and encouraged under the various Exercises, Trials, Persecutions, Temptations and Tribulations, which attend in their Pilgrimage through this World towards the Kingdom of Glory.

Hence evident it is, that all Men without Exception have the Spirit of God in one Mani-

festation or other; for the Saints and the World comprehend all Men that have a Being in this World, and all these, (according to the Doctrine of our Saviour) have it, though in different Manifestations and Operations. The Wicked who now have it as a Reprover, may have it as a Comforter, if they turn at the Reproof of it and forsake the Evil of their Ways. But they that slight its Reproofs until the Day of their Visitation be over, in their Conscience it leaves a Sting of Terror, Wrath and Anguish: And the Day of the Lord becomes Darkness to those, and not Light.

If the *Predestinarians* can find another World besides this, a World in which believers only Live, and have the Spirit of Truth both for a Comforter, guide, and Reprover, and tell us where it is, then may they obviate the Doctrine of our Saviour; but as they cannot do the first, so the Doctrine of our Lord and his Apostle *John* stands in such Perspecuity and Strength against them, that they can never overturn it: No more than they can tell what sort of a World it is which some Men dream or feign is in the Moon; whether the Inhabitants of it be believers or Unbelievers, or whether it be a World which Christ died for, or which he did not die for. For if there be such a World as he did not die for, I confess it is such a World as I have no Idea or Knowledge of. For certain it is that
Christ

Christ has given his Spirit to the Inhabitants of this World, (and consequently died for it) to one as well as another; to the Converted, for a Comforter, Teacher, and Guide; to the Unconverted, for a Reprover, *John* xiv, 26. *chap* xvi. *ver.* 7, 8, 13. Jesus Christ distinguisheth between Believers and Unbelievers, the Saints and the World, and declares the coming of the Spirit both to the one and to the other, though in different Administrations; plainly declaring what his Office and Work should be, both in Respect to the one and the other. And thus we leave our Saviour's Doctrine of universal Grace, in the full Strength and Weight of it, upon the Heads of the *Predestinarians*.

We come next to consider that famous Place of Scripture, by some called the *Quakers Text*, *John* i. 9. *That was the true Light, which lighteth (or enlighteneth) every Man that cometh into the World.* The beloved Disciple, who laid in his Master's Bosom, and was full of divine Love, sets forth the Universality of Christ's Light with all the Clearness and Caution that could be used; for he doth not only call Christ *the Light of Men*, *Ver.* 4. but saith, *that was the true Light, which enlighteneth (not only every Man, but) every Man that cometh into the World.* So that not any one Man ever came into the World, but he had a Measure, or Talent, of this true Soul-saving Light committed to him.

him. For though every Man comprehends all Men without Exception, yet to shut the Door and bolt it fast, against all Objections which some in their perverse Minds might bring against the Universality of the Light of Christ, he saith, *that was the true Light, which enlighteneth every Man that cometh into the World.* Words more full, clear, and extensive, could not be used to set forth the Universality of this excellent Gift; since, so sure as every Man that ever had, or shall have, a Being in this World, came, or shall come into it; so sure it is, that he was, is or shall be, enlightened with the Light of the Word of Life, the Eternal Word or Son of God. And that this is a divine and saving Light, is evident from the Text and Context. *In the Beginning was the Word, and the Word was with God, and the Word was God, John i. 1. All Things were made by him, and without him was not any Thing made that was made, Ver. 3. In him (the eternal Word) was Life, and the Life was the Light of Men, Ver. 4. And the Light shined in Darkness, and the Darkness comprehended it not, Ver. 5. That was the true Light, which enlighteneth every Man that cometh into the World, Ver. 9. He was in the World, and the World was made by him, and the World knew him not, Ver. 10. He came unto his own, and his own received him not, Ver. 11. But as*
many

many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name, Ver. 12. As the eternal Word was before Man had a Being, so it is no Part of Man's Nature or Composition. Man was made by the Word, and by the same Word Man was and is enlightened. The Light is no Part of the Nature of Man, but is the Life of Christ, or of a divine Nature, Life, and Being of Christ. The Life of Christ is the Light in Men; the Light of Men, and so not of the Nature or Composition of Man. A Man may be a Man without the Light, for he is made, or constituted, of Spirit, Soul, and Body, by the Word, before he is enlightened with the Light of the Word, and he may rebel against the Light until it be withdrawn from him *, which does not hinder him from remaining a Man; though then he cannot be justly said to be a Man of God, for no Man can please God without the Assistance of his own Light. When Man is made by Christ, the eternal creating Word, Light, from the same Word whereby Man was made, is infused into his rational Soul, which is endued by the Word

*That the ~~the~~ *Rebellious* have the Light, is plain from *Job xxiv. 13.* though because of their Rebellion, *they know not the Ways thereof, nor abide in the Paths thereof. For, the Light of the Wicked shall be put out, and the Spark of his Fire shall not shine, Job xviii. 5.* Hence plain it is, that the Wicked have the Light, or else it could not be said to be, as to them, put out.

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with intelligent Faculties. Hence plain it is that the Light is no Part of the Soul, for the Soul, with all its Faculties, is created or made by the Word before the Light of the Word shine into it, in order to guide it to Light and Salvation. The Life is the Light, and the Light is the Life. As Christ enlightens Men with his own immortal Life, which dwells essentially in him; so he dwells essentially, lives, and hath his Being in his own Light; else the Saints, who receive his Light and him therein, could not be made *Partakers of the divine Nature*, as they are, 2 Pet. i. 4. nor receive *Power to become the Sons of God*, which they do, John i. 12. Since then, the Life is the Light, and the Light is the Life, evident it is, that the Life and the Light are essentially one. Again, as the Life of Christ is the Light of Men, the Light that shines in Men, and that Christ lives, and has his Being, in his own Light; so plain it is, that they that receive his Light, receive him therein, and Life and Salvation by him. Observable it is, that the Life is not said to be the Cause of the Light, but is declared to be the Light. The Light does not only Proceed from the eternal Word, as the Effect from the Cause, but the eternal Word is the Light: *In him, the Word, was Life, and the Life is the Light of Men.* The Life of the Divine Word
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and the Light are inseparable, as the Word and the Life in the Word are inseparable, the eternal Word, the Life in the Word, and the Light, being indivisibly one, one in Nature and Essence, undividedly and essentially one. So that if the Life of the Word be divine, it undeniably follows, that the Light is divine; and if the Life of the eternal Word be not divine, there can be no such Thing as Divinity. Hence it evidently appears, that the Light of the divine Word, with which every Man that cometh into the World is enlightened, is a divine Soul-saving Light: for that which is divine is saving. But the Light mentioned, *John* i. 4, 9. is divine, therefore the Light mentioned *John* i. 4, 9. is saving. The Light, then, which we speak of, being divine in its own Nature, and consequently saving, cannot be any Part of Man's Nature, or of his rational Soul, or Conscience, or the Light, which ariseth or proceeds from any or all of these; but being divine, it enlightens the rational Soul, (which is indued with intelligent Faculties) and the Conscience of Man, with its own Light: Conscience being nothing else but what ariseth or proceeds from the reflex Judgment which the Soul makes of its own Acts. When it reflects upon what it hath done, then there is a Conscience ariseth which either excuseth or accuseth, condemns or acquits,

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But as the Judgment may err, so the Conscience may be defiled, *Tit. i. 15.* When a Man acts according to his Faith, tho' his Faith, or Belief be erroneous, yet his Conscience excuseth him, because he does what he believes he ought to do. Again, when a Man omits doing that which he Believes he ought, or does that which he Believes he ought not, to have done, there ariseth a Conscience of Sin, a Conscience that accuseth him; for the Conscience is according to the Belief, be the Belief right or wrong. Hence, if a *Jew*, who does not believe that Christ is come in the Flesh, should confess that he is come, his Conscience would check and trouble him, (because he is an Unbeliever, and his *Mind and Conscience is defiled*, *Tit. i. 15.*) and so the contrary. But the Light of Christ can never err, nor lead any Man into Error, nor yet countenance a Man in his Error, as an erring Conscience may; but being eternally pure, and undefiled, in its own Nature, as Men receive it, and Believe therein, it rectifies their Judgment, Conscience, &c.

But if Men will not Believe in it, but resist and reject it, tho' it shine in Darknes *i. e.* in their dark Hearts, they in their Darknes cannot comprehend it, *John i. 5.* However, in shining in the dark unbelieving World is a farther Evidence of the Universality of the Light.

Light. For tho' the dark World in its state of Darknes and Unbelief cannot comprehend the Light, yet its shining in Darknes evinceth it to be Universal: Since Believers, and the World, or Unbelievers, who love Darknes rather than Light, and consequently delight themselves in Darknes, comprehend all Men that live in this World. And no Sort of Christians (I conceive) will deny, that the Light of the divine Word shineth in Believers, consequently it shines in all Men without Exception, since it shineth in Believers, and in them that are in Darknes and Unbelief. And as the Light is received and Believed in, it Expels the Darknes, shines out of Darknes, leadeth Man out of the Darknes, and by the clear shining of it in the Heart, *gives the Light of the Knowledge of the Glory of God in the Face, (or appearance) of Jesus Christ, 2 Cor. iv. 6.* From whence I argue and conclude thus, That which *gives the Light of the Knowledge of the Glory of God* is Divine; but the Light of Christ which shineth in the Heart *gives the Light of the Knowledge of the Glory of God*: Therefore the Light of Christ which shineth in the Heart is Divine.

That God gives the Light of the Knowledge of his own Glory unto them that believe, by his shining in their Hearts, is evident from the Text last cited. And that this shining in their

Hearts, is by the Light of his Son, is as evident ; since he doth not make himself known unto Man, but by Jesus Christ the Mediator.

For though he hath given forth a Light into the World, yet this Light is in his Son, and through his beloved Son, the Man Jesus Christ, the Mediator between God and Man, it shineth into the Hearts or Souls of Men ; that thereby they may come to the Experimental Knowledge of God, the infinite Fountain of divine Light and Truth ; and nothing short of a divine and spiritual Gift can give the experimental saving Knowledge of God, who is a Spirit, *John* vi. nor of the Things of his Kingdom, since they are spiritually discerned, *1 Cor.* ii. 14. And that this Light is divine and spiritual, is yet further manifest by and from the Testimony of *John*, that beloved Apostle of the Lamb, *1 John* i. 5, 6, 7. *This then is the Message, which we have heard of him, and declare unto you, That God is Light, and in him is no Darkness at all. If we say we have Fellowship with him, and walk in Darkness, we Lye, and do not the Truth : But if we walk in the Light, as he is in the Light, we have Fellowship one with another, and the Blood of Jesus Christ his Son cleanseth us from all Sin.* Hence it follows, 1. *That as God is Light,* Verse 5. so his Light is a supernatural, divine, and spiritual Light. 2. That Fellowship with God, stands
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in his Light, and that no Man out of it can enjoy Fellowship with him; since they that say *they have Fellowship with him, and walk in Darknefs, Lye, &c.* Ver. 6. And 3. That the Saints Fellowship one with another stands in the Light, and that therein the Blood of cleansing from no less than all Sin, is known from Verse 7.

The Saints are to walk in the same Light which God, the Fountain of Light, is in. But God is in his own divine and spiritual Light. Therefore the Saints are to walk in that divine and spiritual Light of God. They then that walk in the Light have Fellowship with God, and one with another, and reap the Benefit; blessed Effects and Fruit of the Death, Sufferings and Blood of the Man Christ Jesus! and this divine Light Jesus Christ commands us to believe in, *John xii. 36. While ye have the Light, believe in the Light, that ye may be the Children of the Light.*

This could not be spoken concerning his outward Person only. For though they then were to believe in him, the Messiah, yet many Millions of Men did do that (and still do it) after his outward Person was removed and he ceased to be among Men in that visible Appearance in the Flesh, wherein he appeared in the Land of *Judea. &c' &c.* But after his spiritual Light is clearly withdrawn from Men, they
cannot

cannot savingly believe in him; and therefore Christ Jesus exhorted People, while they had the Light, to believe in the Light; implying, that when his Light should be withdrawn and clearly removed from Men, there would be no Ground left to believe unto Life Eternal; for that being wholly departed from Man, the Capacity and Season of believing unto eternal Life is lost.

From what has been said in the preceding Lines, it evidently appeareth, 1. That the Light treated on, is an uncreated Light, it being Essentially one with the Eternal creating Word of Life. 2. That it is divine, and consequently a sufficient, saving Light, 3. That the Light, Spirit and Grace of God is extended and given to all Men without Exception.

We shall next proceed to shew, that a Day of Visitation by the Light, Spirit, or Grace of God is given to the Wicked as well as to those that believe and are saved; the Probation of which we must leave to the next Chapter.



C H A P. VIII.

There is a Day of Grace, or merciful Visitation extended to all Men; enduring which Day or Time, they may or might have been saved.

THE next Thing to be proved is that a Day of Visitation, Grace, or Mercy is afforded to all Men, within which Day or Time they may or might have been saved; and if I prove that such as fell short (in the End) of Salvation, or remained in their Wickedness, without being reclaimed, had such a Day, the Work is done; since none professing Christianity (I presume) will deny that such as are actually saved, have a Day of Visitation.

And therefore without any further Introduction, I shall apply my self to the Probation of that, and shall begin with *Cain*, the first-born Murderer among Men; with whom (before he had actually murdered his pious Brother *Abel*) the Lord expostulated after this Manner; *Why art thou wroth; and why is thy Countenance fallen? If thou dost well, shalt thou not be accepted? and if thou dost not well, Sin lieth at the Door*, Gen. iv. 6, 7. implying, that if he did well, he should be accepted; for this Interrogation,

gation, *if thou dost well, shalt thou not be accepted?* imports an affirmative, *thou shalt be accepted, if thou dost well.* There was then a Day and a Time wherein *Cain* might have done well, or else the God of infinite Mercy, Justice and Truth, would not have proposed his doing well, as Terms of Acceptance: For it cannot be rationally supposed, that Terms of Acceptance should be proposed to *Cain*, without affording him sufficient Means to the End proposed: And if there had not been a Day of Grace afforded him, a Day or Time wherein the gracious Spirit of God wrought in him, in order to his doing well; the God of Truth would not have put him upon doing well; for he does not use to put Men upon making Brick without Straw; to require them to do well without affording them sufficient Means so to do; nor does he use to mock Men, when he excites them to do well, and offers to embrace and accept of them, upon their doing what he requires.

And therefore I conclude, and that most truly, that *Cain* might have done well, while the gracious Visitation of God was extended to him, and the Day of Mercy lasted; and if he had done so, he would have been Accepted. That the Inhabitants of the old World had a gracious Visitation afforded them appears from *Gen. vi. 3.* *And the Lord said, my Spirit shall*
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not always strive with (or in) Man, for that he also is Flesh : Yet his Days shall be an hundred and twenty Years. Which some learned Men take to be the Time which God gave Noah to build the Ark, in all which time God strove with them by his Spirit, to have reclaimed them. And certain it is, that the long-suffering of God waited while the Ark was preparing : This is evident from 1 Pet. iii. 18, 19, 20. For Christ also hath once suffered for Sins ; the Just for the Unjust : (That he might bring us to God) being put to Death in the Flesh, but quickened by the Spirit : By which also he went and preached unto the Spirits in Prison ; which sometimes were disobedient, when once the long-suffering of God waited in the Days of Noah, while the Ark was preparing, wherein few, that is, eight Souls, were saved by Water.

Upon which, I observe, 1. That, according to the *Predestinarians*, the Elect were always Just, being eternally justified by the Irreversible decree of God ; consequently, upon their Notion, Christ did not die for the Elect, since he died for the Unjust ; and the Elect were not unjust, but Just. But, 2. The Inhabitants of the old World were in Prison, they were in spiritual Prison, they were taken Captive by the Man of Sin, bound and held fast by the Cords of their own Iniquities ; their Spirits,

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through

through their very great and repeated Provocations, were so very greatly depraved, and sunk so deeply under the Power of Satan, that he had got them into his prison House, and held them fast therein, they being become captives and bond-slaves to Him. Nevertheless, Christ went in Spirit, and preached unto them, (God strove with them by his Spirit in them, *Gen. vi. 3.*) he strove with them by his Light when they were in the Darkness, he called and invited them to come out of the Darkness, he would have drawn them out of it, would have delivered them out of the Pit, and out of the prison House that they might have seen his Salvation; or else, why is the long-suffering of God said to have waited upon them who were disobedient in the Days of *Noah*, while the Ark was Preparing? For the long-suffering of God is to be accounted Salvation, *2 Pet. iii. 15.* Add to this, what is said in the 9th. Verse of *2 Pet. iii.* and farther Light will arise and Shine forth to the clearing up of the Point in Hand. *The Lord is not slack concerning his Promise, (as some Men count slackness) but is long-suffering to us-ward, not willing that any should perish, but that all should come to Repentance ver. 9.* Hence it follows, that allowing the Apostle *Peter* to be his own Interpreter, as it is fit he should, that the Lord would have saved the disobedient from the Destruction

tion which through their disobedience they brought upon themselves.

For, 1. Evident it is, that the long suffering of God waited upon these Disobedient People. 2. That his long-suffering is to be accounted Salvation. 3. And that while his long-suffering last he would have Men to Repent, *not being willing that any should Perish*, 1 Pet. iii. 2. 2 Pet. iii. 15. ver. 9. And therefore, since his long-suffering which is to be accounted Salvation, was extended to the Inhabitants of the old World; plain it is, that he was not willing that they should have Perished, but would actually have saved them while the Day of his merciful Visitation and long-suffering towards them was continued: Or else, the long-suffering of God could not, in any tolerable Sense, be accounted Salvation; *i. e.* it cannot be justly said, that God would save Men while his long-suffering is continued to them; and therefore his long-suffering cannot be accounted Salvation, but either Damnation, or of no use or service to Men; which is a direct Contradiction to the Apostle *Peter's* Doctrine. The premises considered, evident it is, that the Inhabitants of the old World, who Perished by the Flood, had a Day of merciful Visitation extended to them, wherein they might have been Saved, if they had not resisted the Spirit of God, which strove with them for

their Good, until the Day of his long-suffering and Patience towards them came to an End.

And indeed, the contrary Doctrine is so pernicious and destructive, that it renders the infinite God of Truth, Mercy, and Goodness, a thousand thousand Times more destructive than saving. For the *Westminster* Confessors assert, that God from all Eternity hath unchangeably ordained whatsoever cometh to pass, and consequently, that the numerous Offspring of *Adam*, excepting only eight Souls, should perish; either for *Adam's* Sin, or for the committing of such enormous and provoking Sins themselves as was from all Eternity immutably and irreversibly decreed they should unavoidably commit; and for the committing of which, or for both *Adam's* Sin and their own, they as certainly, and unavoidably should be destroy'd. And it is the Judgment of some, who are Men both of Parts, Piety, and Learning, that there were as many Men in the World before the Flood, as ever there was since; but be it so, or the contrary, it is not to be questioned but that there were many Millions of Men therein. And that this may not seem strange to any, let it be considered, 1. That the World was above 1600 Years old before it was invaded by that overflowing Deluge, whereby every Soul of Man perished but eight only. 2. Be it observed, that about 500 Years after the Flood, the

Eastern

Eastern Parts of the World were so replenished
 with a numerous Progeny of Men, as that, ac-
 cording to Sir *Walter Rawleigh*, and others,
Semiramis, Queen of *Babylon* or *Assyria*, led
 4,000,000 or 3,500,000 fighting Men against
Sorastus, King of the *East-Indies*, who proba-
 bly might bring near as many into the Field
 against her; for it is said he routed the Army.
 3. Let it be noted, that Men lived several hun-
 dred Years longer before the Flood, than they
 did 500 Years after the Flood; and if in about
 500 Years after the Flood there was such a Mul-
 titude of Men in the World as is specified by the
 most credible Historians, how much more
 wonderful and exceeding large must the Num-
 ber be in the World when it was above 1600
 Years old? considering, that People lived much
 longer before, than they did 500 Years after
 the Flood. Hence evident it is, that there was
 many Millions of Men in the World before it
 was destroy'd by the Flood; and consequently,
 the Notion of the *Predestinarians* must render
 the Decree of God exceeding destructive, de-
 structive to Millions at the same Time that it
 was but saving to only Eight: O! Absurdity
 with a Witness*. Hence also the Weakness
 of that Objection I have known made by some
 is very obvious, *viz.* that God only strove with

* *Calvin* might well call this (fixed) Decree an horrible one.

the old World by the Preaching of *Noah*, and his building the Ark. As if *Noah's* verbal Ministry could have reached the Ears of all the Inhabitants of the Earth, or they could all of them have heard the Noise of the Tools that were made Use of, while the Ark was building. But suppose, for Argument Sake, that this was not only possible, but probable; yet all outward Means, without saving Grace, could not any Thing avail them, for perish they must without it, whatever outward Means were, or could be used; nay, without this, all preaching to them could be nothing else but a mere Mock and Delusion: And saving Grace our Adversaries say they had not, so that destroyed they must be, and could not avoid it; nay, according to them, these miserable Wretches were eternally and irreversibly decreed to this Destruction. Behold this pernicious Doctrine in its proper Dress and Colours, which lays the Misery of Millions of wretched Souls at the Doors of the God of infinite Love.

But as it is impossible that he should be the Author of Sin, so evident it is from what has been already said, that the People of the old World had a Day of merciful Visitation, a Day of Grace, &c. afforded them, during which Day, Christ in Spirit preached to them, and strove in them; in order to have reclaimed and saved them; but they resisted, until their Day
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was over, and they were given over to Destruction.

This Doctrine of universal Love is abundantly confirmed by the Account the Prophet gives of the Vineyard, *Isaiab*, v. for which God did so much, that he saith, Ver. 4. *What could have been done more to my Vineyard, that I have not done in it? Wherefore when I looked that it should bring forth Grapes, brought it forth wild Grapes?*

Which clearly implies that nothing had been wanting on his Part to have made the House of *Israel* &c. i.e. to have made them bring forth such Fruits as would have been acceptable and well-pleasing in his Sight, and that therefore he might in Reason and Justice look for; and expect such good Fruits of the House of *Israel* and *Judah*.

But the late Bishop of *Sarum* saith that the *Remonstrants* acknowledge, “ there is a Depth
“ in this, of God’s not giving all Nations an
“ equal Measure of Light, nor putting all Men
“ into equal happy Circumstances, which they
“ cannot unriddle; but still Justice, Goodness,
“ and Truth are saved; though we may imagine,
“ a Goodness that may do to all Men
“ what is absolutely the best for them: And
“ there they confess there is a Difficulty, but
“ not equal to those on the other Side. *Art.* 17.
“ p. 162.

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In answering to what is here said, we shall have Occasion to say more concerning the Vineyard, and therefore I thought it proper to bring this in here.

And I must needs say, I can see no Difficulty that attends the Doctrine of universal Grace; although God has given some Men a larger Degree of Light or Grace than other some; since a sufficient Measure, Degree or Gift of saving Light is given to all Men; that which is one and the same in Nature, Quality and Essence, though not in Quantity; yea, he that has the least Degree of divine Light and Grace, has that which is equal in Nature, though not in Quantity with that which he has, who is endued with the largest Portion of Grace.

Evident it is, that all the Christians who were Contemporaries with *John*, the beloved Disciple, with *Peter*, *Paul*, *Barnabas*, *Apollos*, &c. had not the same Degree of Grace and Light which they had. Nor can the *Calvinists* tell, why others should not be favoured as much as the aforesaid Persons were; nor yet can they tell why the Virgin *Mary* was so highly favoured above all other Women; or why *Paul* only should be converted by the Means of an extraordinary Vision; or why *John*, above all the rest, should be called the Disciple which Jesus loved; or why *Peter*,
James

James and *John* only should be admitted to behold the Transfiguration of Christ ; nor yet can they tell why *Elijah* and *Elisba* only of all the Prophets in the old Testament, had Power given to raise the Dead to Life, so far as we can learn from sacred Writ. And most certainly, there are many Things in Nature as well as Grace, which the *Calvinists* cannot account for. 'Tis, I presume, a Thing too wonderful for them clearly to demonstrate wherefore the divine Providence should so order the Matter, as that all the Natives of *America* (at least all the Provinces planted by the *English*) should be of one Complection, or have Hair as black as a Raven ; while the *Europeans*, *Asiaticks* and *Africans* differ widely one from another. Or wherefore the Blacks or Negroes were made so much unlike other Men, or if at first made like other Men, which Way they discoloured themselves. Or wherefore Lions and Elephants should not as well appear in *America*, as in *Africa* or *Asia*, since even in *New-England* Bears and Wolves have been very plentiful. Nor can they, I am persuaded, give a clear Account of the Variety of Colours and Beauties that are in the Sun, nor can they Fathom the Depth of the Ocean, or give a distinct Account of the Variety of Creatures that are therein, with their several Natures Instincts, and Antipathies.

It would be endless to produce Instances of Things in the Creation which the greatest Wit among all the *Decretalists* can no otherwise account for, than that it pleased God (who say I, has done all Things for the best) to make and order all Things as he has done. He might, if it had been consentaneous to the Council of his Will or infinite Wisdom, have made Men more equal in Wisdom, Strength, Beauty, Agility, Courage, Glory, Power, Riches, &c. than they are. And the *Predestinarians*, I presume, can give no better Account why he did not do so, than I can Give, why He has not given to all Nations an equal Measure of Light.

Nor will those whose Doctrine I impugn, I conclude, affirm, that themselves have the same Measure of Light or Grace, or that they are all put into the same happy Circumstances; nor yet can they tell wherefore God has dealt after a different Manner with them, as well as with other Men. There are different Degrees or Orders of Angels, as well as of Men, and yet who dare say, but that all is done for the Best, since all is done by an infinite Wisdom.

For as infinite Wisdom cannot dictate any Thing but what is most honourable and fit to be done, so it is impossible but that infinite Goodness and Perfection should do that which is Best for every Man, every Thing in its
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Circumstances consider'd ; though every Man may not think that Best which the divine Majesty has done. Some perhaps, may think, that it had been much better to have made Men so, or Man at the first so, and so all Men since, as that it had been impossible for him, or any of them, to have fallen ; yea to have made Men like to the Angels of Heaven.

But as infinite Wisdom did not dictate this, for if infinite Wisdom had dictated it, it had been done, since there is no Want in an infinite powerful Being, or Shortness in Omnipotency, to do or perform whatever infinite Wisdom dictates is best or most fit to be done ; I conclude, that the infinite God, in his infinite Wisdom ; saw it best to make Man as he did make him, and to do by every Man as he has done. And for any Man to conclude otherwise, is to arraign and charge either the infinite Wisdom, or infinite Power of God with Defect ; or to conclude, that God is not infinite Wisdom and Power. For it is a most certain and infalliable Truth, that it appertains, and is essential to the Being of the divine Majesty, as he is an infinite Fountain of Wisdom and Power of Truth and Goodness, to do every Thing that is Best, all Things, in their several Circumstances considered.

And therefore evident it is, that he saw it best not to give all Nations, or all Men in all

Nations, an equal Degree of Light, nor all Men an equal Degree of Wisdom, Strength, Riches, Glory, Sovereignty, &c. and consequently, it is Best for them they have it not, since infinite Wisdom can dictate nothing (all Things considered) but what is Best.

God hath made Men to differ both in Church and State, has put some above other some. If it were not so; there would not be such a Harmony amidst such variety of Creatures as there is, nor could the Decorum and Dignity of his Government in the World, be so Conspicuously maintained as it is: and no Man is injured, since, as has been clearly evinced, every Man has a Gift of saving Light or Grace bestowed upon him; so that no Man need perish Eternally except it be his own Fault.

But if every Man was irresistibly determined to this and that, so that some Men must inevitably be saved by an irresistible Necessity, and other Men must as inevitably be Damned by an irresistible Necessity; then God would have no Worship, Adoration, and Homage paid him, but what he obtained by meer Compulsion; whereas, the Free-will-offerings under the Law sets forth another Sort of Homage that is to be paid to the Almighty.

Besides, according to the Scheme of irresistible Necessity, the much greatest Number of Men would have no Reason to Acknowledge
either

either the Love, Grace, Goodness, Truth, or Justice of God; but would have cause Eternally to reflect upon his Truth, &c. in Tormenting them with intollerable insupportable Torments to all Eternity for that which he himself Irresistibly determined them unto.

Upon the whole, evident it is, that the God of Truth did for his Vineyard, and has done for all Men, what he could in the Way of Wisdom and Prudence, out of which he will not, cannot go; that is, the infinite Perfection of his divine Nature, the Immutability of his infinite Wisdom, the standing Council of his Will, cannot admit of it: All which clearly evinceth that there is a Day of Grace afforded to all Men, within which Day there is or was a Possibility of their being saved. The Daughter of *Egypt* was invited to go up unto *Gilead* to take Balm; yea, *Babylon* might have been healed, *Jer.* xvi. 11. and li. 9. Read (also) *Zech.* xiv. 17, 18, 19. where there is a Threatning to *Egypt*, and all the Families of the Earth who will not come up to *Jerusalem*, (the Vision of Peace) to Worship the Lord of Hosts, with a Plague, and with want of Rain. That this Prophecy related to the Gospel-day, is evident from the Text and Context, and this no impartial Man can deny, who shall with an enlightened Mind read the 14th. Chapter of *Zachariah*.

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The Royal Prophet speaking of the Day of Christ, the Day of his Gospel and Kingdom, saith, *Princess shall come out of Ægypt, Æthiopia shall soon stretch out her Hands unto God,* Psal. lxxiii. 31. But very pertinent to our present Purpose is that of the Prophet *Isaiab,* *In that Day shall there be an Altar to the Lord in the midst of the Land of Ægypt, and a Pillar at the Border thereof to the Lord,* Isa. xix. 19. And the Prophet going on, he shews how the *Ægyptians* and *Assyrians* should be converted to the Lord, concluding thus, *Whom the Lord of Hosts shall Bless, saying, Blessed be Ægypt my People and Assyria the Work of my Hands, and Israel mine Inheritance,* Isa. xix. 25.

From these Texts of Scripture it is very evident that the *Æthiopians*, *Assyrians*, and *Ægyptians*, have or had a merciful Visitation, a Day or Time of Grace, afforded them; and if the offspring of cursed *Ham* have it, (than whom none were more unlikely) then the whole World have it. That *Uriah* the *Hittite*, the Widow of *Zarepta*, the Woman of *Canaan*, whose Faith was great, the *Æthiopian* who was converted to Christianity, all of them Believers, were of *Ham's* stock, is plain, 2 Sam ii. 1 Kings xvii. Luke iv. 25, 26. Mat. xv 21. to 28. Acts viii. 27.

But nothing can more clearly set forth this great Truth we are now upon, viz. that a Day
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of Visitation is given to the Wicked who perish in their Wickedness after the Day of Grace towards them is expired, than the Testimony of our Lord and Saviour Jesus Christ who having led a most exemplary Life, and preached excellent Doctrine in *Jerusalem*, and also confirmed the same by stupendious Miracles, he at last wept over the City, *Luke xix. 41.* saying *O Jerusalem, Jerusalem, which Killest the Prophets, and Stonest them that are sent unto thee, how often would I have gathered thy Children together even as a Hen gathereth her Chickens under her Wings, and ye would not? Mat. xxiii. 37. Luke xiii. 34.* They, *i. e.* her Inhabitants, would not be gathered until the things that belonged unto her Peace were hid from her Eyes, *Luke xix 42.** Nothing can be more full and expressive to the point in hand; Christ would have gathered the people under the Wing of his power and Salvation, and thereby have saved them as a Hen saveth, warmeth, and cherisheth her Chickens, by ga-

* Christ taketh it for granted, that the People of *Jerusalem* might in the Day of their Visitation have savingly known the Things that belonged to their Peace; and it is either true, that they might so have done, or else Christ's wishing they had known the Things that belonged to their Peace, was contrary to the Will and Decree of God the Father. The last renders God inconsistent with himself, and Christ's Wish Delusary. And therefore the first must stand, *viz* that they might savingly have known the Things that belonged to their Peace.

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thering them under her wing ; but they would not Mind, would not consider, would not pursue after, nor know the things that belonged to their Peace, until their Day was over, and the things that belonged to their Peace were hid from their Eyes, through their Non-reception of, and Rebellion against him who came in great Love to have saved them : for certainly he did really intend to have gathered, to have saved them ; or else he would not have said of *Jerusalem*, *how often would I have gathered thy Children &c.*

As the Hen, by a natural instinct, seeks to save, preserve, and nurse up her Chickens by gathering them under her Wing ; so Christ Jesus, the infinite purity and perfection of whose Divine nature, as he is God blessed over all, cannot be described, would have enkindled divine Love in the Hearts of the people of *Jerusalem*, would have softened and affected them with the sense of his Love, would have preserved and saved them, by gathering them, by drawing, by persuading, and inclining them to come near to Himself, and lay hold of that Grace and Goodness which was offered them in great Love and good-will to their Souls that they might have partook of his Divine Nature and power, For this End he came to them both personally and spiritually : *He came to his own, and his own received him not*

John

John i. 11. Before his visible Appearance upon Earth, he came in Spirit to the People of Israel. *But they rebelled, and vexed his Holy Spirit: Therefore he was turned to be their Enemy, and he fought against them,* Isa. lxiii. 10. Of the same People he saith, *I have spread out my Hands all the Day unto a rebellious People, which walketh in a Way that was not good, after their own Thoughts: A People that provoketh me to Anger continually to my Face, that sacrificeth in Gardens, and burneth Incense upon Altars of Brick,* Isa. lxxv. 2, 3. These, surely, were not the Elect who were guilty of all this Wickedness, for which Christ turned to be their Enemy, since, according to the Doctrine impleaded, he was always their Head and Surety, and was evermore in Friendship and at Peace with them. And therefore it is evident that some besides the Elect, *i. e.* the Disobedient and Rebellious had the Holy Spirit, and a Visitation of Love and Light by it, for they could not vex it, as they did, *Isa.* lxiii. 10. If they had not had it.

But Stephen, the Blessed Martyr, upbraided the Jews of his Day with being stiff-necked, &c. *Ye stiff-necked and uncircumcised in Heart and Ears, ye do always resist the Holy Ghost: As your Fathers did, so do ye,* Acts vii. 51. They could not resist that which they never had, and therefore evident it is, that they had

the Holy Spirit; they had it as a Reprover and Condemner, (though not as a Justifier or Comforter) or else they could not have resisted it. But it being given to instruct them, *Nehem.* ix. 20. and they rebelling against him who gave it, *Ver.* 20. and 26. by resisting this blessed Instructor, the Holy Ghost, *Acts* vii. 51. so their Iniquities seperated between them and their God, and their Sins hid his Face from them, *Isa.* lix. 2. And they were not gathered, were not saved; and brought into Fellowship with God, though his Hands of Love and Mercy were spread out all the Day unto them. While their Day lasted, they might have been saved; but they refused and resisted until their Day passed over, and their House was left desolate. *Luke.* xiii. 25. I speak of the Rebellious, not of the whole House of *Israel*, for some of them were gathered, were saved, &c.

It was the stiff-necked, the Rebellious, the finally impenitent that perished; it was they that made themselves miserable, who refused to hearken to Wisdom's Voice. *Wisdom crieth without, she uttereth her Voice in the Streets, she cryeth in the chief Place of Concourse, she calls to the Simple, to Scorners, and to Fools, Prov.* i. 20, 21, 22. Saying, turn you at my Reproof: Behold, I will pour out my Spirit unto you, I will make known my Words unto you, Verse 23.

Christ

Christ Jesus the Wisdom of God, would have had the Simple, the Scorners and Fools to have turned at his Reproofs, and to have left their Folly: There is a Call to Repentance in every Reproof of Wisdom. And this the Rebellious had, as is evident both from the preceeding and subsequent Words, for saith the Wisdom of God, *Because I have called, and ye refused; I have stretched out my Hand, and no Man regarded; but ye have set at nought all my Counsel, and would none of my Reproof: I also will laugh at your Calamity, I will mock when your Fear cometh, when your Fear cometh as a Desolation, and your Destruction cometh as a Whirlwind; when Distress and Anguish cometh upon you, Then shall ye call upon me, but I will not answer, they shall seek me early, but they shall not find me. For that they hated Knowledge, and did not chuse the Fear of the Lord,* Ver. 24.

25, 26, 27, 28, 29. From the Texts cited these Observations occur: 1. That the Wicked and Rebellious are reproved by the Wisdom of God; the Light and Spirit of Wisdom checks and reproves them for the Evil of their Doings.

2. That therein there is a Voice, a Call to the Simple, to Scorners, and to Fools; such have a Call to Repentance in every Reproof of Wisdom.

3. That therefore the Wicked and Rebellious are thereby called to Repentance.

4. That upon their returning when reproved,

they have the Promise of the Holy Spirit being poured out upon them ; such as turn at the Reproofs of the least Measure of the divine Spirit, shall have the same Spirit in a more plentiful Manner poured out upon them, to comfort, guide and direct them in the Way wherein they should go. 5. It plainly appears, that they might have chose the Fear of the Lord, and that therefore a Sufficiency of Means was bestowed on them for that End, or else they would not have been blamed by the Holy Ghost, for hating Knowledge, and not chusing the Fear of the Lord. But saith Wisdom, *They would none of my Counsel, they despised all my Reproof. Therefore shall they eat of the Fruit of their own Way, and be filled with their own Devices,* Verse 30, 31.

Hence again we may observe, that their refusing to take the Counsel of God, is by the Holy Ghost rendered the very Cause, Ground and Reason of their miscarrying, and not any previous Decree whatsoever. Consequently they had a Day of gracious Visitation afforded them, a Day wherein the Rebellious might have been reclaimed, gathered and saved. For *Who so hearkeneth to me (saith Wisdom) shall dwell safely, and shall be quiet from Fear of Evil,* Verse 33. The adhearing, or non-adhearing to Wisdom's Voice, is that we clearly see, according to plain Scripture; which either renders

ders a Man acceptable, or the contrary, to the Almighty.

This is so copious a Truth, a Truth so conspicuous in sacred Writ, that it is almost as needless, as endless to cite Texts of Scripture in its Favour, since to cite every Text wherein this great Truth clearly shines, would be to transcribe a great Part of the sacred Scriptures.

But I shall instance two or three more ample Texts to the Point in Hand, and so conclude this Head, and the Chapter with it. *Behold* (saith God) *all Souls are mine, as the Soul of the Father, so also the Soul of the Son is mine, the Soul that sinneth it shall die*, Exek. xviii. 4. Again, the Lord commanded the Prophet to say unto them, *i. e. the People of Israel, As I live, saith the Lord God, I have no Pleasure in the Death of the Wicked, but that the Wicked may turn from his Way and live: Turn ye, turn ye from your evil Ways, for why will ye die O House of Israel?* Exek. xxxiii. 11. In the Text first cited, the Almighty asserts his just Prerogative over all Souls, affirming that they were all his, even as the Soul of the Father, so also the Soul of the Son; and as such, his paternal Care was over them. They were not, it seems, any of them consigned over to the Devil by decretal Reprobation, *Ezek. xviii. 32. and xxxiii. 11.* Particularly in the last Text, the Lord most solemnly declares, *That he hath*

no Pleasure in the Death of the Wicked. 2. But that he would have the Wicked to turn from his Way and live; and consequently he had afforded them sufficient Means so to do. 3. He calls, he invites and wooes them to turn from their evil Ways, saying, *Turn ye, turn ye, from your evil Ways, for why will you die, O House of Israel?*

From all which I conclude, 1. That they might have turned from their evil Ways and have lived; and consequently, that their eternal Death was not decreed. 2. That they had Sufficiency of Means afforded them, a Day of Grace and merciful Visitation given them, whereby and wherein they might have been accepted. 3. That not any of them were reprobated by an eternal Decree; since God has most solemnly declared, that he hath no Pleasure in the Death of the Wicked; for if he had decreed their eternal Death, then he must either have no Pleasure in his own Decrees, or he must have Pleasure in the Death of the Wicked; but most certainly he hath Pleasure in his own Decrees, they being, according to the standing Counsel of his Will; and as afore-said, he has most solemnly declared that he hath no Pleasure in the Death of the Wicked; consequently he hath not decreed their Death, but has given them a Day of Visitation and Grace; whereby they might have lived, while
the

the Day of Mercy lasted ; but the Destruction of the Wicked comes through their rejecting of God's Counsel, and setting at nought all his Reproofs until their Day be over.

To conclude this Theme, I argue and conclude thus :

Arg. I. That which every Man is bound to believe is true ; but every Man is bound to believe that God is merciful to him. Therefore it is true, that God is merciful to every Man. Again,

Arg. II. He whose tender Mercies are over all his Works, is merciful to every Man. *But God's tender Mercies are over all his Works,* Psalm cxlv. 9. Therefore God is merciful to every Man.

Having by many clear Texts of sacred Scripture, and sound Arguments deduced therefrom, confirmed and established this great Truth of God's having given to the Wicked and Rebellious, and consequently to all Men, a Day of gracious Visitation, within which Day and Time, they might have been saved. We shall proceed to the next Point.

CHAP.

C H A P. IX.

The Gospel is preached in every Creature (i. e. in every Man) under Heaven.

WE shall next make it appear, that the divine Light and Spirit of Christ, whereby a Day of gracious Visitation is given to every Man, is the Gospel which is preached to or in every Creature under Heaven; *i. e.* every Man and Woman in the whole World: Even that very Gospel whereof the Apostle *Paul* was made a Minister, and that very Word which he preached: For the Word which *Paul* preached. and the Gospel whereof he was a Minister, are not distinct and separate in their Nature, being but essentially and undividedly one; for the Gospel is *the Power of God unto Salvation*, to all that believe, *Rom. i. 16.* and the Word which the Apostle preached is *the Word of Faith*, *Rom. x. 8,* *the engrafted Word, which is able to save the Soul*, *Jam. i. 21.* the quick and powerful Word, which is a Discerner of the Thoughts and Intent of the Heart, *Heb. xii. 13* and as *Faith cometh by hearing*, so *hearing cometh by the Word of God*, *Rom. x. 17.* This is that true and faithful Witness

Witness which is placed in Men, not only to condemn them, but to be a Leader to them. The divine *Logos*, or Christ, the eternal Word, in the shining of his Light, is given for a Witness to the People, for a *Leader and Commander* to them, *Isa. lv. 4.* Christ is given for a *Covenant of the People; for a Light of the Gentiles*, *Isa. xlii. 6.* *A Light to the Gentiles, that thou mayst (saith God) be my Salvation, unto the End of the Earth*, *Isa. xlix. 6.* *To open the blind Eyes, to bring out the Prisoners from the Prison, and them that sat in Darkness out of the Prison-house*, *Isa. xlii. 7.*

Hence we see, that Christ is given unto all Men, or else he could not be said to be God's Salvation to the very Ends of the Earth. He is given for a Light unto all Men, to enlighten all Men with his own divine, soul-saving Light, that every Man might see his Sin and his Saviour, and that the Justice, Love, Mercy, Goodness, and Truth of God, might be preached forth unto all Men by the Light, the Gospel of Christ shining in them: For the Gospel is not (only) a bare Sound of Words, a mere Declaration of good Things, though sometimes the outward Declaration of the Gospel is figuratively, or by a Metonymy, put for the Gospel; yet, properly speaking, the Gospel is that which saves; *i. e.* the Power of God unto Salvation: For, said the Apostle, *I am not ashamed of the*

A a

Gospel

Gospel of Christ: For it is the Power of God unto Salvation, to every one that believeth, to the Jew first, and also to the Greek. For therein is the Righteousness of God revealed from Faith to Faith: As it is written, the just shall live by Faith, Rom. i. 16, 17.

The Gospel, then, the Power of God, the Light and Spirit of Christ, preacheth forth its own Virtue and Excellency in every Soul, revealing that which is holy, just, and good. And as the Soul receives it, and believes, Righteousness comes thereby to be revealed more and more, from one Degree of Faith to another; but to them that reject it, or do not believe savingly therein, is *the Wrath of God revealed from Heaven against all Ungodliness, and unrighteousness, of (such) Men as hold the Truth in Unrighteousness, Rom. i. 18. Because that which may be known of God, is manifest in them, for God hath shewed it unto them, Ver. 19. God had shewed it unto them by his Gospel shining in them; for that which may be known of God is known by the Gospel; for though the Works of Creation declare his eternal Power and Godhead, Ver. 20. yet the true, saving, experimental Knowledge of the God of Truth, is inwardly manifested by the Gospel, the Light, and Spirit of Christ; whereby the Rebellious, i. e. such as by the inward Manifestation of God were come to the Knowledge of him, but*
did

did not glorify him as God, were left without Excuse, see *Ver.* 21. to the End: For those of whom the Apostle spake in this Place had not the Gospel outwardly preached unto them.

And therefore it was by the inward Manifestation of God's Power that these *Gentiles* came to the Knowledge of God; and their not glorifying of him as God, was the Cause of their Condemnation. It was also by this inward Manifestation of the Power of God, the Law of Light and Truth, wrote in the Heart, by which other *Gentiles* did the Things contained in the outward Law, that is, as to the Substance of them, and so were justified, see *Rom.* ii. 13, 14, 15. But this respecting the *Gentiles* Justification, shall be farther argued anon.

And unto this Light, the Gospel, the Power of God, the Apostle *Paul* was sent to turn People, *Acts* xxvi. 18. *To open their Eyes, and to turn them from Darkness to Light, and from the Power of Satan unto God, that they may receive Forgiveness of Sins, and Inheritance among them which are sanctified by Faith that is in me; i. e.* in Christ, who sent him; these Eyes were within, it was the inward Eyes of their Souls, the Eyes of their Minds, Understanding, and Judgment, that were to be opened by their being turned from the spiritual Darkness, which had blinded them, to the divine Light, the Light of the glorious Gospel of Christ, which

lay hid in them; for the Gospel, the Power of God, may be said to lay hid in them who are in a lost Estate and Condition, for tho' it preach forth its own Virtue and Excellency in some Degree unto them, yet they remaining in Unbelief, their Minds, through Unbelief, are so far blinded, that they have not a clear and distinct Knowledge of the saving Efficacy and Virtue thereof.

Objection. But if all have the Gospel in them, what need is there of its being outwardly preached to them?

Answer. To turn them from the Power of Satan unto God, by directing and turning them to the Gospel of his Son in them, that thereby their blind Eyes may be opened, that they may come to see the Light, the glorious Gospel of Christ, which before lay hid in them, and so may come to witness a State of Sanctification, through the Gospel, the Power of God; and to build true Believers up in the most holy Faith, the Faith that was once delivered to the Saints, and which gives Victory over the World. This true and saving Faith comes by Hearing and receiving the Word of Faith, *Rom. 10.* the Word that quickens the Soul up to God by searching out its Iniquities, and cutting off Sin from it, and by making it
alive

alive to Righteousness, *Heb. iv.* This is that Quick, that powerful heart-searching Word, from which nothing can be hid ; and by this Word a Man may discern the Thoughts and Intents of his own Heart, whether they be right in the Sight of God, or not ; by this Word, this implanted, *Engraved Word, which is able to save the Soul, Jam. i. 21.* God the Father conveys his Mind to Men, as one Man doth to another by his Word ; this is the Word of the Gospel, the Word of Truth ; yea, the very Truth it self ; which is preached in every rational Soul under Heaven. It was the Saying of the learned Gell, “ We
 “ read, that God is one, and Christ is one,
 “ and that *God is the Saviour of all, especially of those that believe,* 1 Tim. iv. 10.
 “ God prepares *Salvation before the Face of*
 “ *all People,* Luke ii. 30, 31. And that *the*
 “ *Grace of God, which brings Salvation, hath*
 “ *appeared to all Men,* Tit. ii. 11. Or according to the Margin, *that bringeth Salvation*
 “ *to all Men. hath appeared.* Hence it is
 “ called, *the common Salvation,* Judge, ver. 3.
 “ namely, to all Men that have Faith to receive it, which Faith God offers *unto all*
 “ *Men,* Acts xvii. 31. (see the Margin ;) yea,
 “ and Faith is called *common Faith,* Tit. i. 4.”
 See his Notes upon *Rom. v. ver. 12, 13, 14.*
pag. 7.”

In

In another Place the same judicious Author saith, " God the Father well knew there
 " would be many Sayers, few doers of his
 " Word, the *Scribes* and *Pharisees* in all
 " Ages would be the same, such as would
 " say, and not do; and therefore he hath
 " given an unerring Guide unto the World,
 " his Word, that speaks to us and in us;
 " that——Word which hath spoken in all Men
 " from the Beginning, and yet speaks; so
 " that if all should be written, the World
 " would not contain the Books that should be
 " written, *p.* 408." Again he saith,

" The *Hebrews* had received the Gospel,
 " not only by the inward Word, as all Men
 " at one Time or other receive it, *Rom.* x.
 " 18. their Sound is gone into all the World,
 " *Ec.* *p.* 687." Again, speaketh of the same
 internal Word, he saith,

" For this Word preacheth to the inward
 " Ear, as the other to the outward, *p.* 755."

Thus our Doctrine is confirmed by an
 eminent Churchman, who for Piety and Learning
 was not behind, but outstript most of his
 Contemporaries, the Gown-men of the Age.

The Apostle *Paul* having asserted, that the
 Word of Faith is *nigh even in the Mouth, and*
in the Heart, *Rom.* x. 8. and that *there is no*
Difference between the Jew and the Greek: For
the same Lord over all, is rich unto all that
call

call upon him, ver. 12. For whosoever shall call upon the Name of the Lord, shall be saved, ver 13. In the next verse he frames an Objection thus, How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a Preacher? ver. 14. Which he Answers in ver. 18. saying, But I say, have they not heard? yes verily, their Sound went into all the Earth, and their Words unto the Ends of the World.

This could not be truly spoken concerning the Words and Declarations of the outward Preachers of the Gospel, for many spacious Nations (without doubt) remained unknown to them of that Age wherein this was writ; and it is very probable, that there are yet many Nations who have not to this Day heard the Gospel outwardly, *i. e.* from any Man, preached to them.

But most true it is of the Words of God and of Jesus Christ, whose Words by the divine Light and Spirit are sounded in the inward Ear of all the Inhabitants of the Earth; so that it may be truly said that *their Sound is gone into all the Earth, and their Words unto the Ends of the World.* And tho' the Light and Spirit be one Nature and Being, yet they may as properly be called two, as the Father, Word, and Holy Ghost, who are (essen-

entially one, are called three; since the Light and Spirit may be distinguished, tho' not divided, even as the Father, Word, and Holy Ghost, may be distinguished, yet cannot be divided.

For as it is the Property of the Light to discover unto Man his Duty; so it is the Property of the Spirit to quicken and enliven him unto the Performance of it. By these two Witnesses, then, the Mind of the living God, and of Jesus Christ his only Son, is in some Measure, less or more, preached forth unto the very Ends of the Earth. All Men are inwardly excited to the Love of Justice, Temperance, Mercy, Goodness, and Truth; and the Mercy, Love and goodness of God is manifested to all by the Gospel: All have heard, but all have not obeyed.

The Prophet *Micah*, speaking of Man indefinitely, saith, *Mic. vi. 8. He hath shewed thee, O Man, what is Good; and what doth the Lord require of thee, but to do Justly, and to love Mercy, and to walk humbly with thy God?*

He that requires a Service of Man, gives him a Discovery of it; he shews him his Duty by his Light and Spirit; yea, by these his Witnesses he declares unto Man what his very Thoughts are.* *For lo, he that formeth*

* There can be no Grace without the Gospel of Grace; no Life eternal without the Gospel of Life; no Salvation without the Gospel of Salvation.

the Mountains, and created the Wind, and declareth unto Man what is his Thought, who maketh the morning Darknes, and treadeth upon the high Places of the Earth, the Lord, the God of Hosts in his Name, Amos iv. 13. No Book can declare unto Man what his Thoughts are; but the most high God both can and doth do it by his Light and Spirit. And as by his divine Light he discovers unto Man his Thoughts, so thereby he sometimes makes the Wicked to tremble in the Sight and Sense of their Sins, and of the Terrors of his Wrath. His Lightenings enlighten'd the World, the Earth saw, and trembled, Psal. xcvi. 4.

But very pertinent to our present Purpose is that excellent saying of the Psalmist, *Psal. xcvi. 2, 3. The Lord hath made known his Salvation: His Righteousness hath he openly shewed in the Sight of the Heathen. He hath remembred his Mercy and his Truth toward the House of Israel: All the Ends of the Earth have seen the Salvation of our God.* Certainly, none are excluded where all the Ends of the Earth have seen the Salvation of God; and this Revelation must be by the Gospel, since, as aforesaid, thereby the Righteousness of God is revealed from Faith to Faith, or from one Degree of Faith to another. Hence we see that no Man, simply considered as Man, is excluded from the Benefit of the

Gospel, whatever disadvantages some may Lie under, in Comparison of the Advantages others may be favoured with; yet the Gospel is preached unto all Men without exception.

Objection. But the Light does not reveal Jesus Christ, as he was born of a Virgin, or give Faith in the Man Christ.

Answer. Though it be besides my present Business to answer to such Objections as these: Yet because some Light may happily arise to the Reader thereby, I shall in Brief consider and answer the Objection.

First then, plain it is, that no Man can have saving Faith in Jesus Christ, but by the Influence, Operation and Work of the divine Light or Spirit of God; for as God is Love, so is Faith the Fruit of the Spirit, true Faith is the Operation of God, so that none can have divine Faith, but such as walk in the Light of that divine Spirit which is justly called the Spirit of Faith. It is thereby that the Death and sufferings of Jesus Christ and his whole Sacrifice, for Sin, is brought near to Mankind, and truly applied to all such as through Faith in the Light lay hold of him who is the Light and Saviour of the World. These as hath been said, reap the Fruit, the blessed Effects and Benefit of his
Death

Death and Sufferings, and whole Sacrifice for Sin, of his Resurrection and Intercession, &c.

Secondly, That which the divine Light or Spirit hath done, it is still as able to do as ever; and as the Creation of the World was revealed to *Moses* by the divine Light or Spirit, above two Thousand Years after it was done, so if we had no other Way of coming to the Knowledge of the Birth, &c. of the Son of God, the Lord is as able to reveal it by his Light and Spirit, as he did the Creation of the World to *Moses*. And who, but one wrapt up in the thickest Fogs of Darkness, dare say, he could or would not do it. But since we know it by the Sacred Scriptures, and the Truth and Verity of them is confirmed to us by the Testimony of the divine Spirit in our Hearts, we have no need of a new Revelation to discover to us what is so amply already made known.

But we have need of the same Spirit which the Believers of old had, to bring near and apply the Benefit of the Death of Jesus Christ to our Souls, and to seal up unto us the Love of God in Christ. It may perhaps, be further objected that none of the *Indians* of *America*, how virtuous soever, ever had the Revelation of the Birth of Jesus Christ given them by the Light or Spirit.

To which I answer *First*, That it is more than they can prove. *Secondly*, Nor can they be sure that any of the *Indians* live up fully to the Discovery of the Light; and except they could prove that, though they should prove the other, yet that would not prove the Light insufficient or unable to reveal Jesus Christ to the *Indians*; since it riseth not unto the highest Pitch of Discovery unto any, but such as fully obey and improve the Manifestation of it, for it is to him that hath improved that which was given him, to whom more shall be given and he shall have Abundance. And I know no substantial Reason that can be given, why some of them might not as well have that Knowledge immediately communicated to them. Did they improve and cultivate the Reason and Understanding given, as that several *Gentiles* should by the Dictates of the divine Spirit. Prophecy of his Birth, &c. long before his Incarnation. And that there were such prophecies, we have a clear Account from Authors of undoubted Credit and Reputation. Sir *Walter Rawleigh* saith, " That *Sybilla*, surnamed *Erythraea*, lived 740
 " years before Christ was born. (and St. *Augustin* avoweth, that a *Roman* Proconsul
 " sheweth him in an ancient *Greek* Copy, certain Verses of this Prophetess, which began
 " as St. *Augustin* changed them into *Latin*) in
 " these Words, *Jesus Christus dei filius, salva-*
 " tor

“tor; Jesus Christ, Son of God, the Saviour.”
Rawleigh's second Book, p. 421.

The judicious *Gell* speaking of the *Sibyls*
 saith “ (Though some learned Men underva-
 lue their Authority) and their Oracles (yet)
 “ ten of these were famous throughout the
 “ World, all of them *Megæ* or Prophetesses,
 “ and all of them prophesied plainly of Christ,
 “ as the *Cumana Sibylla*, in the Time of *Tar-*
 “ *quinus Priscus*, whose known Prophecy
 “ was of these Times.”

Magnus ab integro seclorum (or seclorum) nas-
citur ordo,
 “ *Jam redit & virgo, redeunt saturnia regna,*
Jam nova progenies cælo dimittitur alto.

Which as render'd in *English* by an ingenious
 Hand is,

The Integrity of Time shall now renew again,
 A Virgin also shall bring back old *Saturn's*
 Reign;
 This Blessing we acknowledge all Divine.

“ But more manifestly (saith *Gell*) *Sybylla*
 “ *Erythraea* to this Effect; that in the last Days
 “ God should be humbled; the Son of God
 “ made Man; the Deity united to the Huma-
 “ nity, and should be brought forth; and nou-
 “ rished

“ rished by a Virgin. This Sibyl and her
 “ Prophecies were well known in the eastern
 “ Parts of the World, from whence these wise
 “ Men came.”

He speaks of the wise Men of the East, mentioned *Mat. ii. 1.* who he saith were inwardly guided by the Law (*i. e.* the inward Law) unto Christ, and outwardly instructed by the Prophecies of *Balaam* and the Sibyls touching the Birth of Christ, &c. See *Gell's* remains p. 8, 9.

To these excellent Testimonies from two famous Church-men, I will add something from *Virgil*, as translated by *Eubeseus**, very pertinent to our present Point,

“ —Now is from Heaven high descended a
 “ new Progeny :

“ —Who live this Age, will clearly see
 “ *Cumea's* Verses accomplish'd be.”

Cumea (so called of her City) a Sibyl, prophesied of Christ, about 600 Years before his Birth. But hear *Virgil* further,

“ —The Birth of that most happy Child,
 “ By whom

“ The iron Age shall end, and golden come

* See *Const. orat. in ens.*

“ —He

“ ——— He shall the Powers of Wickedness
 “ destroy,
 “ And free the World from Fear and all Annoy.

Again,

“ The Goats shall bring their Udders Milk
 “ fill’d home,
 “ And th’ gentle Flocks great Lions shall not
 “ shun.
 “ ——— Thy Cradle fairest Flowers shall send
 “ forth still,
 “ Which shall have Power, the poisonous
 “ Herbs to kill ;
 “ The Serpent he shall to Destruction bring,
 “ *Affyrian* Amomum shall each where spring.
 “ When thou shalt attain at length
 “ To Years of Manhood and firm Strength.
 “ ——— The Seas shall then be quiet, no ship
 “ shall range
 “ Abroad, her Wares with others to exchange:
 “ Then every Land shall every Thing produce,
 “ And then to plough the Earth they shall
 “ not use :
 “ Vines by the Hook shall not be rectify’d,
 “ Nor Wool with divers Colours shall be dy’d :
 “ Fair fleeces, voluntary shall proceed,
 “ And Clothe the Lambs, while they do
 “ gently feed.

“ O! might

“ O! might my Days be lengthen'd, so that I
 “ Might sing of thy great Deeds before I dye !”

Plato being very seriously asked by some that visited him, as the last thing they had a mind to be informed about, how long Men should attend to his Writings? Solemnly answered, “ till that more holy and divine Person shall appear to visit the World, whom “ all Men ought to follow. *Christian. Qua.* p. 115, 116, 117, 118.

Thus have some of the *Gentiles* by the divine, Soul-saving, universal Light which we have hitherto defended against the dark Attempts of our Adversaries, given a pathetic Account both of the Birth, Virtue, Power, Design and End of the Coming of Christ. Nay *Virgil* sets down the very Age wherein he should and did come; for as *Virgil* wrote in the Beginning of the Reign of *Augustus Caesar*, so Christ came about the latter End of that Reign, within which Age *Virgil* prophesied he should come.

I challenge all our Adversaries to give me plainer Instances out of the Sacred Scriptures I have given them out of other approved Authors concerning the Coming of Christ; but this I know they cannot do. Let them therefore either disprove these Writings out of which I have transcribed the aforesaid Passages, or confess, that the Light God gave, and still gives

gives to the *Gentiles*, they obeying it, is sufficient to lead unto Life. The first, I am persuaded they cannot do; and the last, I fear their deep Prejudice against the Truth will not suffer them to do.

But the holy Scriptures afford us sufficient Proof to the Point in Hand; for if it could not be proved by them, that ever the Light or Spirit revealed Jesus Christ, as he came in the Flesh to so much as one Man; yet inasmuch as I both can and have proved many Texts of Sacred Writ, that God has given a sufficient Gift of saving Light unto all Men, in order to their Salvation, that's enough. But it shall presently be made appear from Sacred Scripture, that God by his Light or Spirit hath revealed Jesus Christ as he came in the Flesh to several Persons since his so coming; and what he hath done, he both can and may again do.

And, *First*, That *Peter* gave an ample Testimony of Christ being the Son of God by the Revelation of the Father, and not from Men or Books, is clear from *Mat. xvi. 16, 17.*

Secondly, Devout *Simeon* knew Jesus Christ to be the Son of God by the divine Light or Spirit, *Luke ii.*

Thirdly, And so did *Anna* the Prophetess*, (with several others;) for though the Scriptures declared of his Coming, yet no Scripture could tell them that that was he when he was come.

And *Simeon* did not only see Christ's outward Person, but the Holy Ghost being upon that devout and just Man, by the shining Light thereof upon the Eyes of his Soul he saw the Divinity of the Son of God, and knew him to be the Light which should enlighten the *Gentiles*, as well as that he should be and was the Glory of *Israel*: and as such, *viz.* as he is *the true Light, which enlighteneth every Man that cometh into the World*, he was and is prepared before the face of all people. See *Luke* ii. 25, 26, 27, 28, 29, 30, 31, 32. which is a farther demonstration both of the universality and divinity of the Light, and also of its sufficiency to reveal the Man Christ Jesus the middle Man, or Mediator between God and Man.

Objection. But it is obvious that many People have not the explicate knowledge of Jesus Christ, and since *there is no other Name under Heaven given among Men whereby we must be saved*,

* And so also did *Nathan*, know him to be *the Son of God, the King of Israel*, *John* i. 49.

Acts iv. 12. how is it possible that they who have not the Knowledge of the Name of Christ should be saved?

Answer 1, As all are not saved who have the explicate Knowledge of Jesus Christ, so some may be saved who have it not; or else they must be punished with eternal intolerable Punishments for that which they could not help, which is absurd: For a great many Men are in an utter Incapacity of having an explicate Knowledge of the Death and Sufferings of Christ by a verbal Ministry, or by the Holy Scriptures, these Means being with-held from them. Yet, 2. I freely grant, that no Man can be saved but by the Name, the Virtue and Power of Jesus the Saviour; but as the outward Letters of *Adam's* Name were not, nor are, the Medium whereby Sin and Death entered into the World; so neither are the meer Letters which make up the Name of Jesus Christ, that whereby Virtue is transmitted to Man; but as many received Harm by the Fall of *Adam* who never heard tell that there was such a Man in the World, so many may receive Benefit by the Death and Sufferings of Christ who never saw nor heard of the Letters of his Name; for they that are subject to the Convictions and Leadings of his Light and Spirit bestowed upon them, and which is the

Fruit of his Death, such virtually partake of the Benefit of his Death and Sufferings, and whole Sacrifice for Sin: For *they that believe in him that raised up Jesus from the Dead, their Faith shall be accounted for Righteousness*, Rom. iv. 22, 23, 24. For if there be first a willing Mind, it is accepted according to that a Man hath, and not according to that he hath not, 2 Cor viii. 12. And many virtuous Heathens who never heard nor read of the Letters of the Name of the Man Christ, did, and some yet do, believe in God, i. e. in a supream, almighty, powerful Being.

But, 3. The hard-hearted, unmerciful, graceless Doctrine impleaded, sends all deaf and dumb Persons, together with all Children who die in their Infancy, down to the gloomy Pit, the *Stygian Lake*, to be tormented with insupportable Torments in sulphurous Flames to eternal Ages; for as they are in an utter Incapacity of having an evident explicit Knowledge of the Death and Sufferings of Jesus Christ, so the best of Believers cannot transmit either Grace, Faith, or Holiness to their Children.

4. Evident it is, that *Cornelius* was accepted of God before he had the explicit Knowledge of Jesus Christ; for before *Peter* preached the Gospel

Gospel to him, his *Prayers and Alms* were come up for a Memorial before God, Acts x. 4. And who dare say, if it had pleased God to have removed him by Death out of this World, before the Gospel was outwardly preached to him, that he should not have been eternally happy?

That the *Gentiles* mentioned by the Apostle Paul, Rom. ii. 13, 14. were justified, is evident from the very Words of the holy Scripture, put into a short Argument thus,

Arg. I. The Doers of the Law shall be justified, Ver. 13. But these Gentiles did the Things contained in the Law, Verse 14.

Therefore they were justified.

Again, I argue and conclude thus.

Arg. II. He that feareth God, and worketh Righteousness, is accepted with him, Acts x. 35.

But the *Gentiles* who did the Things contained in the Law, Rom. ii. 14. feared God and wrought Righteousness, therefore they were accepted with him. The Major is the express Words of the Text, and I prove the Minor thus,

Arg. III. They that did the Things contained in the Law, so as to shew the Works of the Law written in their Hearts, feared God
and

and wrought Righteousness. But the *Gentiles* mentioned *Rom. ii. 14, 15.* did the Things contained in the Law, so as to *shew the Work of the Law written in their Hearts*, therefore the *Gentiles* mentioned *Rom. ii. 14, 15.* feared God and wrought Righteousness.

Evident it is, as any Thing can be, that the Work of the Law of God written in the Heart of Man is a Work of Righteousness, and that the *Gentiles* wrought Righteousness by shewing forth, through the Virtue of the Law written in their Hearts by the Finger of the Lord, its excellent Power, Glory, and Dignity, is as evident.

But unanswerable is what follows in the same Epistle of the Apostle *Paul* to the *Romans*. *Therefore, if the Uncircumcision keep the Righteousness of the Law, shall not his Uncircumcision be counted for Circumcision? and shall not Circumcision which is by Nature, if it fulfil the Law, judge thee, who by the Letter and Circumcision dost transgress the Law? For he is not a Jew which is one outwardly; neither is that Circumcision, which is outward in the Flesh: But he is a Jew which is one inwardly; and Circumcision is that of the Heart, in the Spirit, and not in the Letter, whose Praise is not of Men, but of God, Rom. ii. 26, 27, 28.* From whence it is plain, that some of the *Gentiles*, whom the Apostle calls the Uncircumcision, being
such

such as never came under the ritual Law of Circumcision, did nevertheless keep the Righteousness of the Law, and were accepted; since he is not a *Jew* that is one outwardly, nor he a true Christian who is only nominally one; but he is a *Jew* or Christian who is one inwardly, and that Circumcision real and true Christianity which is held and maintained in the Heart, in and by the Spirit, and not in the Letter. Such a Man as came to this Experience, though he were neither *Jew* nor Christian by Name. yet being so by Nature, Spirit and Power, had Praise of God, though of Men he might want it. So that he who keeps or walks up to the Dictates of the Law of God writ in the Heart, and abstains from the Impurity of the World, is the good Man, the just Liver; he is the Apostle's true *Jew*, true Christian, and Circumcision, that worships God in Spirit.

From all which I conclude, and that most truly, that some were, and yet may be, saved by the Name, Virtue and Power of Christ, who neither had, nor have, a clear, distinct and explicit Knowledge of the Letters of his Name from Men or Books.

To what is already said, I will add the Sayings of several of the *Gentile* Philosophers, &c.

Anaxa-

Anaxagoras being asked if he regarded not his Country; he answered, 'Yea, the chiefest Thing I care for, is my Country;' pointing with his Finger towards Heaven. See *a Treatise of Moral Philosophy*, written by *Thomas Palfreyman*, p. 6. Observe, Reader, that I shall only put down the Page for the future for what I cite out of the said Book, since to name the Book for every two or three Lines transcribed from it, would be as tedious as needless. But to proceed. *Isocrates* said,

"I had rather live poorly, assured of the Bliss of Heaven; than in Doubt thereof possessing all worldly Riches." p. 19.

Certainly, the God of Truth would not exclude these Men who were so earnestly concerned for Heaven from the Bliss and Felicity thereof, because they did not know all that is revealed to us, since they adored him in their Hearts according to what they knew.

"God (saith *Diogenes*) knoweth all Men, he loveth the Just, and hateth them that work Wickedness." p. 42.

"Be mindful of God (saith *Photion*) for the Remembrance of him keepeth Men from Evil." p. 43..

These Men had not only a real Belief in the true God, but were Enemies to Wickedness; consequently believed future Rewards and Punishments, and the Immortality of the Soul;

Soul; which will be farther evinced in the subsequent Lines,

“ The Soul is an uncorruptible Substance.”
Saith *Solon*, p. 46.

“ By the Justice of God (saith *Plato*) the Soul must needs be immortal, and therefore no Man ought to neglect it; for though the Body die, yet the Soul dieth not.” A most worthy Saying of a Heathen. p. 46.

“ The Souls” (saith *Socrates*, who died Martyrs for preaching the one only true God) “ of the Good shall live in a better Life, but the Evil in a worse.” p. 47.

It was the Saying of *Solon*, “ The Night seemeth dark and tedious unto a Man, how much more a Soul destitute of the Light of God, and darkened with Sin? The goodly Beauty of the Body pleaseth the Eyes, but how precious a Thing is the Beauty of the Soul.”

“ The Soul’s Life (saith *Diogenes*) is the Light of Virtue, and his Death is the Darkness of Sin.” p. 48.

What Difference between the Expressions of these Men, and the Expressions of the inspired Pen-men of the Sacred Scriptures? Certainly, none in the Ground; and yet, according to the Doctrine impleaded, they must all of them inevitably perish. O uncharitable, unmerciful Doctrine! which would damn Men

D d

that

that were under the Influence of the good Spirit of God. But to proceed. *Socrates* saith:

“ He that happily (through the Grace of the living God) keepeth these three in their Degrees and due Order, shall surely content God.—First, therefore, care for thy Soul, as thy chiefest Jewel and only Treasure: Care for thy Body, for thy Soul’s Sake: Care for the World, for thy Body’s Sake.” p. 51.

The Soul, above all Things, according to him, ought to be cared for, and nothing to be esteemed but for its Sake. This Doctrine is certainly christian, though its Author was a reputed Heathen.

“ All kind of Worship (saith *Solon*) which is rather grounded upon the Will of Man, than upon the Will of God, it ought to be utterly refused in his Sight.” p. 63.

What is this, but in Effect to say, worship God in Spirit, and shun the Worship which is after the Doctrines and Commandments of Men; with which concurs the Saying of *Socrates*, “ God ought to be worshipped and served as he himself commandeth to be worshipped and served.” p. 65.

Add what *Augustus Caesar* saith to the Point in Hand, and further Light will arise and shine forth; his Words are,

“ The

“The sincere and uncorruptible Service of
 “God is done but in a few. He cannot be a
 “true Server of God, who serveth him not in
 “the Spirit of his Mind, and in Truth——
 “True Worship of God (which is done in
 “Spirit and in Truth) requireth not any out-
 “ward or worldly Beauty, but rather a spiri-
 “tual Beauty and Comeliness.” p. 65. An ex-
 traordinary Saying of a *Heathen*, being ade-
 quately one with the Saying of our Saviour in
John iv. though delivered before the new Tes-
 tament was wrote, or the Doctrine therein in-
 culcated by the Saviour of the World.

Very remarkable and extraordinary is the Say-
 ing of *Socrates*, considering the Time wherein
 he lived, “By the Fear of God, we attain
 “Help of the Holy Ghost, which shall open
 “to us the Gates of Salvation, whereinto our
 “Souls shall enter, with them that have de-
 “served everlasting Life.” p. 95. This was
 spoken many hundred Years before the Books
 of the New Testament were wrote, or the Holy
 Ghost so much as once mentioned by the Pen-
 men of sacred Story; and yet this Man, who was
 doubtless influenced by the good Spirit of God,
 and who died a Martyr for the Truth, being
 according to some Mens Notions, without the
 Pale of the Church, could have no Portion in
David, no Inheritance in the Son of *Jesse*.
 No Share in saving Grace, no Inheritance in

the Joys of the Just, but is tormented with the Devil, though he abandoned his Works, yet must be his Prisoner in the gloomy Pit to eternal Ages; but their graceless Conceits cannot deprive his pious Soul of the Blessedness, which I do not doubt he enjoys in those refulgent Glories, which can never be fold.

Next let us hear *Plato*, who was *Socrates's* Scholar; "Such as have lived more godly than others, being by Death delivered from the Prison of the Body, shall ascend up into a purer Life and dwell in Heaven everlastingly." p. 46.

Hear the same Man again, "Evil Men, by their bodily Strength, resist their Misfortunes; But good Men suffer them patiently, which Patience cometh not by Might of Arm, by Strength of Hand, nor by Force of Body, but by the Grace of the Soul, by which we resist Covetousness and other worldly Pleasures, hoping to be rewarded therefore with eternal Bliss." p. 47. Again, he saith,

"If the Soul of Man, through Sin, be once dead, it is never again revived, but by the only mere Grace and Mercy of the most gracious and living God." p. 48.

"The Love of this World (saith *Socrates*) stoppeth Men's Ears from hearing Wisdom, and blindeth their Eyes from seeing through it." p. 51.

"The

"The Law of God (saith *Horace*) is left
 "unto all Posterity, to touch the Consciences
 "of all Men without Respect; because they
 "cannot (by God's Judgment) be excused,
 "which do Sin against Right and Equity."
 p. 66.

This was the Law the Apostle spake of,
Rom. ii. which was writ in the *Gentiles* Hearts,
 by Virtue whereof they did the Things (as
 to the Substance of them) which were con-
 tained in the outward Law, and the Univer-
 sality of this excellent Law, this internal and
 efficacious Law is, we see, clearly testified of
 by this famous *Gentile*.

"Sweet Hope (saith *Homer*) followeth him
 "that liveth Holily and Justly, nourishing
 "him in his old Age, and comforting him in
 "all his Miseries." p. 70.

"Have Compassion upon poor Men, and God
 shall reward thee with greater Riches." p. 84.

Again, "Sow good Works, and thou shalt
 "reap the Flower of Joy and Gladness." p. 86.

How near is this to that of the Apostle,
To do good, and communicate, forget not, &c.

"Wisdom (saith *Hermes*) causeth a Man
 "to know his Creator." p. 89. and saith *Solon*,

"He that desireth Wisdom, desireth the
 "most high and divine Estate." p. 89. Again
 "saith he.

"He

"He that findeth Wisdom, findeth Life
"here in this Life, and in the World to come."

Solomon and *Solon* agree in this, *Wisdom is a Tree of Life*, saith the one. *He that findeth Wisdom, findeth Life*, saith the other.

"Of all the Gifts of God, (saith *Plato*)
"Wisdom is the most Excellent: She giveth
"goodness to the Good, and forgiveth the
"Wicked their Wickedness: She ordereth the
"Mind, she directed the Life, and ruleth the
"Works thereof, teaching what ought to be
"done, and what to be left undone; without
"which no Man can be safe." p. 88. As
Plato prophesied of the Coming of Christ
several hundred Years before he came in the
Flesh, as is specified before; so I think, neither
Solomon nor *Job* hath set forth the Excellency
of Wisdom in plainer Words than *Plato* has
done.

"A Man of perfect Wisdom (saith the
"same Man) cannot die." p. 89.

"As health (saith *Socrates*) conserveth the
"Body, even so Wisdom, conserveth the Soul."
p. 90.

"Like as an Adamant, (saith *Plutarch*) by
"a Secret and hid Power, draweth Iron unto
"it; even so Wisdom, by a secret Means,
"draweth unto it the Hearts of Men." p. 90.

"All that diligently learn, and earnestly
"folloy Wisdom and Virtue, (saith *Seneca*)
"shall

"shall be crowned with everlasting Glory."

p. 90.

"There is none happy (saith the same Man)
"but the godly wise Man; no Man is rightly
"Happy, except he be both Wise and Good:
"for perfect and true Felicity is not without
"Wisdom and Goodness." p. *ibid.*

"It is not possible (saith *Plato*) for him to
"be Wise, that desireth not to be Good." p. *ibid.*

"He is a wise Man that doth Good to his
"Friends; but he is more than a Man (saith
"*Hermes*) that doth Good to his Enemies." p. 91.

"The Mother of extreme Mischief (saith
"*Plato*) is worldly Wisdom." p. *ibid.*

The Wisdom of this World (saith the Apostle
Paul) *is Foolishness with God.*

"Desire not to be wise in Words, (saith
"*Aristotle*) but in Works: For Wisdom of
"Speech wasteth with the World, but Works
"wrought by Wisdom encrease unto the World
"to come." p. *ibid.*

Thus the Excellency of Wisdom is describ-
ed, and the Glories of her Power, Riches and
Dignity, set forth in its proper Colours, by
these extraordinary *Gentiles*, these Philosophers,
these Lovers of that Wisdom which is divine
in its Nature, and glorious in its Effects.

But these *Gentiles* did not only worthily
extol Wisdom, but also Virtue, Piety, &c.
as will farther appear by what follows.

"He

“He that knoweth himself well, (saith *Macrob*) esteemeth but little of himself, he considereth from whence he cometh, and whereunto he must go, he regardeth not the vain Pleasures of this brittle Life, but extolleth the Law of God, and seeks, to live in his Fear.” p. 93.

“True Knowledge in the Law of God worketh a Man to know himself, and is the only right Way to eternal Salvation” p. 94.

“Fear God, above all Things, (saith *Socrates*) for that is righteous and profitable; and so order thy self, that thy Thoughts and Words be always of him:” Again, If thou knowest not what is Sin, nor what is Virtue; by the Fear and Love of God thou shalt know both.” p. 95.—

“The Fear of God is the beginning of Wisdom.” Saith *Socrates*. And so saith *Solomon*.

“Death is Life (saith *Aristotle*) to him that looketh to have Joy after it.” p. 97.

“If we live to die, we die to live.” *Mar. Aur.* p. 97.

“Take not so much thought to live long, as to live well.” *Plato*.

“Follow Truth, and thou shalt be saved.” *Hermes*, p. 97.

“Do to all Men as thou would’st be done by.” *Cicero*, p. 106. This is the very same Doctrine

Doctrines which our Saviour himself taught about 70 Years after this was delivered.

‘Patience and good Belief in God maketh a Man victorious.’ *Socrates*, pag. 110.

‘Sin plucketh the Soul from God, whose Image the Soul should bear.’ *Anacharsis*. See pag. 118.

‘The Fault committed is of ourselves, but God is blameless.’ *Cato*, pag. 120.

But if the Doctrine impleaded in this Treatise were true, as it is not, God could not be blameless; for, according to our Adversaries Notion, he is the Author and Cause of all the Sins that ever were or shall be committed, since, according to them, he irreversibly decreed them, or irresistibly determined Men to commit them.

‘Doubtless, (saith *Photion*) so only shall the Soul of Man most happily, at the last, by Death depart from the Body, as she hath afore-hand, through true Knowledge, diligently recorded and practised Death; And hath also long Time before (by despising of Things temporal, and by Contemplation and Love of Things spiritual,) used herself to be as it were in a manner absent from the Body, p. 99.

This *Photion* was an extraordinary Man, he was Governour of *Athens* twenty Times, as is recorded in *Plutarch's* Lives, to the best of my Remembrance, but that Book is not now in

my Hands. After he had led an exemplary Life, having lived above 80 Years, he was most unworthily and unjustly condemned and put to Death; being greatly lamented by good Men.

"In all thy Doings seek chiefly the Praise of God." *Diogenes*, p. 103.

"Love all Men, and be in Subjection to all Laws, but above all Things love and obey God." *Socrates*, p. 106.

"The greatest Argument of Godly Love, is to love that which God willeth; and not to love that which God loveth not." *Socrates*, p. 107.

"Begin nothing (saith *Zeno*) before thou first call for the Help of God." p. 163.

"Labour for the Riches that after Death profiteth the Soul." *Plato*, p. 159.

"If thou seek to be rich, thou shalt find therewith Sorrow, careful Travel, Misery, Vexation of Mind, and much Mischiefe; but if thou seek to be Godly, thou shalt find Comfort, Wealth, Prosperity, Peace of Conscience, and all Felicity." *Cicero*, p. 159.

"They which be evil affected towards the Doctrine of Truth, have their Minds so blind, that they cannot abide the Light of the Truth." *Boetius*, p. 145.

"God, as himself is all Charity and Love, (saith *Hermes*) and the only Beginning of all Goodness; so there floweth freely from him,
as,

‘ as from the only Fountain of Grace, into
 ‘ the Heart of Man (the Instrument of all
 ‘ Grace) all good Motions to work well, and
 ‘ that freely, lovingly, and willingly, by the
 ‘ Power and Freedom of his Spirit, without
 ‘ respecting of Merit thereby, or Justification;
 ‘ but reverently (with all Joyfulness) tender-
 ‘ ing and seeking the only Glory of him, by
 ‘ whom, through Grace, he is so freely and
 ‘ mercifully justified, made righteous, and
 ‘ saved.” p. 109.

If there be not something Divine and extra-ordinary in this, I know not where we shall find it.

‘ The Light of Truth is a Law not written
 ‘ in Tables or Books, but dwelling in the
 ‘ Mind, always as a living Rule, which never
 ‘ permits the Soul to be destitute of an infe-
 ‘ rior Guide.’ *Plutarch. Gentile Divin.* by
J. B. p. 87.

‘ A good Man, (saith *Seneca*) is influenced
 ‘ by God himself, and has a kind of Divinity
 ‘ within him.” *Gentile Divin.* p. 8.

‘ The Truth of God (saith *Plato*) is an In-
 ‘ structor of them that are ignorant; for the
 ‘ Mind of Man is not so bright by Nature,
 ‘ that it can of itself know the Things that are
 ‘ of God; and therefore it behoveth him to
 ‘ have a divine Light, to instruct him in the
 ‘ Law of God.’ *Gentile Divin.* p. 142.

Thus, these noble *Gentiles*, by the glorious Light, the universal saving Light and Gift of God, testified clearly of the Goodness, Power, Being, and Graciousness, of the God of Truth; from whom they had Life and Light, They testified of his Truth, of his Light, Grace, Spirit, and Love: Of his Law, the immutable and living internal Rule of the Law of Grace, Faith, &c. of Man's Duty; of Holiness, Righteousness, Justice, Goodness, Love, Obedience, Godliness, &c. extolling divine Wisdom and that most worthily. They commend Virtue, dehort from Vice, inveigh with great Fervency and zeal against Wickedness, &c. The Immortality of the Soul, the World to come, together with the Rewards both of the Righteous and the Wicked, is also clearly and emphatically expressed by them, as I could have shewn more at large by many other Instances; but I desire to be as short as I may, to be clear and plain: Though perhaps some may think me too prolix, and I had rather be thought so, than to be dark or unintelligible. Certainly, the aforesaid *Gentiles*, who at least some of them, had an excellent divine Knowledge of the true God, were not all of them under the Curse of decretal Reprobation, though the graceless Doctrine I impugn concludes them to be so.

I shall conclude this Discourse at present respecting these *Gentiles*, and the Chapter with it,
with

with an Account of the Death, and of some of the dying sayings, of the pious and worthy *Socrates*, the Son of *Sophroniscus*, who was born at *Athens*: A Man of great Wisdom, a Teacher of divine and moral Things. He asserted the spiritual, infinite, and eternal Nature of God; the Immortality of the Soul; the Corruption of human Nature; that Virtue was not acquired by Nature or Art, but was the Product of divine Inspiration; that all true Knowledge of God came by divine Infusion: An Example he was in his holy self-denying Life; till at last for the just and sharp Reproofs he gave to some, he procured Enemies who accused him for breaking the Laws, teaching, that there was but one God, &c. But *Socrates* said, he would never forbear speaking Truth, that he never injured any Body, but on the contrary, had advantaged all that conversed with him to his utmost Ability, communicating what Good he could freely, and not for Gain.

Being condemned to die by eighty Judges, (who would not hear *Plato* in his Defence) before he drank the Poison he dropt many excellent Sentences, some of which take from *W. Penns Christian Quaker*, (p. 109, 110, 111.) as followeth, ' Truly, did I not believe I
' should go to the just God, I were inexcusable for condemning Death; but I am sure
' to go to God, a very good Master, and hope
' to

‘ to meet with good Men, and am of good
 ‘ Courage, hoping that something of Man sub-
 ‘ sists after Death ; and that it is then much
 ‘ better with the Good than with the Bad.’

To *Crito*, who spoke to him about his Children, he said, ‘ If you (*i. e.* *Crito* and the
 ‘ Rest of his Scholars) neglect your selves and
 ‘ Virtue, you can do nothing acceptable to us
 ‘ though you promise never so much.’ Again,
Crito asking him how he would be buried ;
Socrates replied, ‘ As you think good, if you
 ‘ can catch me, and that I give you not the
 ‘ Slip.’ Then with a Smile he said, ‘ I cannot
 ‘ persuade *Crito* that I am any more than the
 ‘ Carcase, and therefore he takes this Care for
 ‘ my Interment: It seems, that what even
 ‘ now I told him, that as soon as I have taken
 ‘ the Poyson, I shall go to the Joys of the
 ‘ Blessed, hath been to little Purpose: He was
 ‘ my Bail, bound to the Judges for my Ap-
 ‘ pearance, you must now be Sureties to him,
 ‘ that I am departed: Let him not say that
 ‘ *Socrates* is carried to the Grave, or laid un-
 ‘ der Ground: For know dear *Crito*, such a
 ‘ Mistake were a Wrong to my Soul ; be not
 ‘ dejected, tell the World my Body only is
 ‘ buried, and that after what Manner thou
 ‘ pleasest. Yet (said he) I may pray to God,
 ‘ and will, that my Passage hence may be hap-
 ‘ py, which I beseech him to grant,’

And

And so commending his Soul to God in the same instant, he drank of the Poyson easily without any Disturbance.

‘ This (saith *Plato*) was the End of the best, the wisest, and the most just of Men. A Story which *Cicero* professeth he never read without Tears.’

If it should be asked, *Why so much of these Things in such a Treatise as this?* I answer, To set forth the Love of God to the *Gentiles*, and to shew that some of them did truly love, and had a living Faith in God, who raised up our Lord Jesus Christ from the Dead, and that *therefore their Faith was imputed or accounted to them for Righteousness*, Rom. iv.

And if but one of these *Gentiles*, who lived before the Coming of Christ in the Flesh, and who had not an explicite Knowledge of, and Faith in him, as he was to come and suffer Death for Mankind, was saved: It clearly follows, that many others, who were in the same Circumstances, in respect to the Want of the aforesaid Knowledge, &c. might also have been saved: Which is a clear overthrow to the Tenets both of the *Supralapsarians* and of the *Sublapsarians*; yea, of the Tenets of all the *Dacretalists*, or *Predestinarians* of what sort soever or however differing (in some Circumstances) among themselves; for they will not any of them allow (so far as I could ever understand)

derstand) that any one of those *Gentiles*, who (as the Saying is) were out of the Pale of the Church, or who were not gathered into outward Fellowship with these who were particularly visited and called of God to be his Church and People, in the Dispensation wherein' or under which they lived, or who had not the Benefit of the holy Scriptures, (which we highly prize) ever was, could or can be saved. But were all reprobated or passed by, by an Act of Preterition, or left out of the Decree of Election, without any the least Measure of saving Grace : so that they must of Necessity perish do what they could.

But certainly most (if not all) of those worthy *Gentiles* instanc'd (with many others) were under the Benign Influences of the gracious Spirit of God and consequently were in a State of Salvation.

And as for the judicious *Socrates* in particular, whose Death, and some of whose dying Sayings has been just now related ; he gave as clear and convincing a Testimony of his Hope in God, and of his having a Part in the Joys of the Blessed, as I am persuaded any *Predestinarian* ever gave, or could give : And therefore I conclude that he was not under the Curse of decretal Reprobation, or left by the God of Truth (whom he greatly honour'd in his Day both in life and Death) without saving Grace :
Through

Though the narrow Principles of the *Predestinarians* do conclude he was. But maugre all their Cenforiousness, his Soul doubtless lives in the Sense of eternal Glories.

To conclude upon this Theme (at present) Reader, thou hast before thee some of the noble Sentences, eyident Strains of Piety, and Flights of Greatness which flowed from, or streamed through some of the *Gentiles*, who lived in the Faith of God, placed their chief Happiness in his Fear and Love; and are, doubtless among the Just. For as they that fear God, and work Righteousness are accepted by him, we have no Reason to believe but that those *Gentiles* found Acceptance with the merciful God of Truth, and of infinite Love and Goodness. And thus I shall conclude this Chapter.



C H A P X.

An Objection answered, and the Doctrine pleaded in this Treatise illustrated and confirmed by many Authorities.

BUT that I may, as much as I well may provide against all Objections, I will suppose that it may be objected, that there are many People, who have no Notion, or Idea of the Being of a God. To which take what follows for an Answer.

The late Bishop of *Sarum* saith in his Exposition of the thirty nine Articles, *Art. i. p. 18.*

‘ ’Tis objected that some in *America*, have
‘ been discovered in these last Ages, that seem
‘ to acknowledge no Deity. But to this two
‘ Things are to be opposed :

‘ *First*, That those who first discovered these
‘ Countries, and have given that Account of
‘ them, did not know them enough, nor understand
‘ their Language so perfectly as was
‘ necessary to enable them to comprehend all
‘ their Opinions: And this is the more probable,
‘ because others who have writ after
‘ them, assure us, that they are not all without
‘ out

‘out some Sense of Religion, which the first
 ‘Discoverers had too hastily affirmed : Some
 ‘Prints of Religion being to be observed a-
 ‘mong those of *Soldania*, though it is cer-
 ‘tainly one of the most degenerate of all Na-
 ‘tions.

This one Instance is enough to shew, that
 all Nations have some Notion or Idea of a
 supream Being ; for if the most degenerate of
 all Nations have it, as according to the Bishop
 they have, none can want it*.

But further, it is said, that though the In-
 habitants of *Peru* worshipped the Sun, they
 had some Sense or Idea of the true God whom
 they called *Pachacamas*, that is the Soul, or
 Enlightener of the World ; and ‘the Adora-
 ‘tion paid to the Sun, was but Secondary, as
 ‘to the noblest of Creatures appointed by the
 ‘supream Being, to rule and cherish the Uni-
 ‘verse. They said, that they did not know
 ‘God, nor had ever seen him, and for that
 ‘Reason did not erect Temples, or offer Sacri-
 ‘fice, but still they adored him in their Hearts.’

* But if some Men had no Notion of God, yet it doth not
 follow that they could have none, or that he hath been a want-
 ing to them, and hath not given them sufficient Means to know
 him : Any more than that God is a wanting to the Atheist, who
 does not believe that there is a God, though he has Means suf-
 ficient whereby he might both believe and know the great Truth.
 Men might both believe and know many Things, which they
 do not do, for want of making a right Use of the Means which
 God has given them,

See an Account of a Voyage to the *South-Sea*, by Captain *Edward Cooke*, printed in 1722, p. 221.

They believed the Immortality of the Soul, and consequently another Life after this, where the Virtuous were rewarded, and the Wicked punished, p. 222.

This sufficiently shews, that though in some Things they are dark, and have not so clear an Idea of God as we have, yet that they have a Visitation of divine Light afforded them, since without it no Man can truly adore the divine Majesty in his Heart.

T. Grantham saith, in his *Dialogue*, &c. printed in 1691. 'That God is known throughout the whole World to be Propitious, Gracious, and Merciful, cannot be denied; and where God is known to be gracious, pardoning Sin upon Repentance, he is known in Christ, though the Name of Christ be not known; and indeed few knew him by that Name of Jesus Christ, till he was born of the Virgin. And that God has taken Care that his Name, gracious and merciful, should be known throughout the World, is evident, not only by the holy Scriptures, but by the Writings of the Heathens; yea, the *Turks* themselves, though they are for Destiny, yet begin almost every Chapter of their *Alcoran* with these Words, *In the Name of God, gra-*
cious

‘ cious and merciful.’ And Prosper (*Augustine’s* Disciple) *Devocatione Gentium*, shews, That God did never leave himself without Witness in any Part of the World, *Acts* iv. 17, which he compares with *Psalm* lxxvi. 8, 9. and cxxxviii. 4, 5, 6. *Isa.* 60. to make it good.

‘ And (saith the same Author) Mr. *Pierce* shews excellently how the Gospel is spread throughout the World. As,

- ‘ 1. All *Protestant* Countries.
- ‘ 2. All the Countries of *Papists*.
- ‘ 3. All the *Greek* Churches.
- ‘ 4. All the *Muscovites*.
- ‘ 5. All *Asiatics* under the Patriarch of *Jerusalem*.
- ‘ 6. The Christians called *Melchites*, under the Patriarch of *Antioch*.
- ‘ 7. The *Armenians* under an Hundred Bishops.
- ‘ 8. The Christians called *Jacobites*, mingled with the *Mahometans*, through a great Part of *Asia*, under the Patriarch of *Carmite*.
- ‘ 9. The Christians under the Patriarch of *Mezul*, about *Assyria*, *Mesopotamia*, *Parthia*, and *Media*; (accounted more than all the *Papists*.)
- ‘ 10. The Christians called *Georgians*, in *Iberia*.
- ‘ 11. The Christians called *Circassians*.

- ‘ 12. The Christians called *Mengrelians*.
- ‘ 13. The Christians of *Natolia*, under the Patriarch of *Constantinople*.
- ‘ 14. The Kingdoms of *Cazan*, *African*, &c. under the Patriarch of *Constantinople*.
- ‘ 15. The Christians called *Maronites*.
- ‘ 16. The Christian *Indians* of *St. Thome*.
- ‘ 17. The Christians under the Patriarch of *Alexandria*, from the *Garaditan Streights* to the River *Nile*.
- ‘ 18. The *Abassine* Christians in *Æthiopia*.
- ‘ 19. The Christians in *Cango* and *Agola*.
- ‘ 20. All the Christian *Americans* through *New-Spain*, *Castella*, *Nova-Peru*, and *Brasil*.
- ‘ 21. All the *English*, *Dutch*, and *French* Plantations in *Mexicana*, and the Islands on either Side,

‘ Thus it appears, that the Name of Christ is known in all the World, *Europe*, *Asia*, *Africa*, and *America*; though the Gospel, in the Purity of it, is too little known in all these Nations: But this may shew, that the whole World has an Object of Faith, and not the lesser Part only.’ p. 21, 22.

What Satisfaction these Authorities may give my Reader, is not my Place to determine; but I wish him as much in reading as I had in transcribing what is above specified. And proceed to give such farther Instances as I think proper to the Point in Hand.

‘ Bishop

‘ Bishop Fowler, in a Book entitled, *The Principle and Practices of certain moderate Divines of the Church of England, &c. In a true Discourse between two intimate Friends*; without his Name prefixed, but referred to and owned to be his, in his Book entitled, *The Design of Christianity*, p. 97.

Page 249. *Philaletes*. But we have this while *Theophilus*, been discoursing only of such as enjoy the Means of Grace; what say you to the Heathens that never heard of Christ, or saw one Letter of the Bible? Are not they under a fatal Necessity of being damned? And is not God wanting to them, think you?

‘ *Theophilus*. To say the Truth, many of them, for all their not having heard of Christ, and their being Strangers to the Bible, have out-done most Christians, to our great Shame be it spoken. p. 250. But I say, God is not, nor hath not, been wanting to them neither, as to the enabling them to do so much as he expects from them, and so making them capable of some lower Degrees of Happiness. Hath not our Saviour told us, that where little is given, but little shall be required? And I have heard of a mere natural Fool, that on his Death-Bed said, *Lord, where thou givest but little, thou dost not expect much*. God hath given the meanest of them a Sense of Good and Evil in divers Instances;

‘ Instances; and that he is willing to assist
 ‘ them with his Grace to live accordingly, as
 ‘ also, that he sometimes excites their Wills,
 ‘ who dares deny? Hath not *St. Paul* told us,
 ‘ that they are without Excuse, or rendered
 ‘ inexcusable? But how can they be so, if they
 ‘ are denied what is, at least, so far necessary
 ‘ as was now said? *p. 251.* I know that there
 ‘ is no Name under Heaven whereby Men can
 ‘ be saved, but only by the Name of Jesus
 ‘ Christ; but I am no where told, that those
 ‘ which never heard of him cannot be saved
 ‘ by him, without Faith in him *. If this be
 ‘ so, what becomes of poor Infants? Nay, of
 ‘ all those, except a Prophet or two, that lived
 ‘ before the Coming of our Saviour? He shall
 ‘ be my great *Apollo*, that can (*p. 252.*) give
 ‘ me sufficient Reason to believe, that any un-
 ‘ der the Law, except some few extraordinary
 ‘ Persons, had Faith in Christ’s Death for the
 ‘ Remission of their Sins, when as his own
 ‘ Disciples had not till after his Resurrection;
 ‘ but yet eleven of them will be acknowledged
 ‘ to be good Men before his Death: Nay it
 ‘ is evident, that after his Resurrection, they
 ‘ retained too gross a Notion of the Messiah.
 ‘ So that I say, if any of the Heathen be saved
 ‘ (which if they are not, it will be their own

* *i. e.* In the Man Christ, without us, as he died for us, and
 rose again.

' Fault) it may be Time enough to understand
 ' their Obligation to Christ for it, when they
 ' are come into the other World. But why
 ' should we Christians be less charitable toward
 ' them than were the very Jews? who admitted
 ' those that observed the seven Precepts of *Noah*,
 ' and worshipped the true God (who were
 ' called Proselytes of the Gates) to the Hope
 ' of eternal Life.' So Bishop *Fowler*.

Bishop *Burnet*, in his Exposition of the
 thirty nine Articles of the Church of *England*
 Edit. 2. Art. 18. p. 172, 173, 174. expresseth
 himself notably to the Point in Hand:

' The only Difficulty (saith he) remaining,
 ' is concerning those who never heard of this
 ' Religion, whether, or how they can be saved?
 ' St. *Paul* having divided the World into *Jews*
 ' and *Gentiles*, called by him, those who are
 ' in the Law, and who were without Law,
 ' he says, *Those who sinned without Law*, that
 ' is the Mosaick Dispensation, *shall be judged*
 ' *without the Law*, that is upon another Foot,
 ' *Rom. ii. 12, 14, 15.* For he adds, *When the*
 ' *Gentiles which have not the Law, do by Nature*
 ' *Things contained in the Law* (that is the mo-
 ' ral Part of it) *these having not the Law, are*
 ' *a Law unto themselves*; (that is, their Con-
 ' sciences are to them instead of a written Law;)
 ' *Which shews the Work of the Law written in*
 ' *their Hearts, their Consciences also bearing*
 ' *Witness,*

‘ *Witness, and their Thoughts the mean while*
 ‘ *accusing, or else excusing one another.* This
 ‘ implies, that there are either Seeds of Know-
 ‘ ledge and Virtue laid in the Nature of Man,
 ‘ or that such Notions pass among them, as
 ‘ are carried down by Tradition.

‘ The same St. Paul says. *Rom. x. 14. How*
 ‘ *can they call on him in whom they have not*
 ‘ *believed? And how can they believe in him of*
 ‘ *whom they have not heard? And how can they*
 ‘ *hear without a Preacher?* Which seems
 ‘ plainly to intimate, that Men cannot be bound
 ‘ to believe; and by consequence, cannot be
 ‘ punished for not believing unless the Gospel
 ‘ is preached to them. St. Peter said to Cor-
 ‘ nelius, *Of a Truth, I perceive that God is no*
 ‘ *Respecter of Persons, but in every Nation, he*
 ‘ *that feareth God and worketh Righteousness is*
 ‘ *accepted of him.* Those Places seem to im-
 ‘ port, that those who make the least Use they
 ‘ can of that small Measure of Light that is
 ‘ given them, shall be judged according to it;
 ‘ and that God will not require more of them,
 ‘ than he has given them. This also agrees so
 ‘ well with the Ideas which we have both of
 ‘ Justice and Goodness, that this Opinion wants
 ‘ not special Colours to make it look well.
 ‘ But on the other Hand, the Pardon of Sin,
 ‘ and the Favour of God, are so positively
 ‘ limited to the believing in Christ Jesus, and
 ‘ it

' it is expressly said, *Acts iv. 10. That there is*
 ' *no Salvation in any other; and that there is*
 ' *none other Name (or Authority) under*
 ' *Heaven given among Men, whereby we must*
 ' *be saved* That the Distinction which can
 ' only be made in this Matter, is this, that it is
 ' only on the Account, and in the Consideration
 ' of the Death of Christ, that Sin is Pardoned,
 ' and Men are saved.

' This is the only Sacrifice in the Sight of
 ' God; so that whosoever are received into
 ' Mercy, have it through Christ, as the Chan-
 ' nel and Conveyance of it. But it is not so
 ' plainly * said, that no Man can be saved, un-
 ' less he has an explicate knowledge of this, to-
 ' gether with a belief in it. Few in the old
 ' Dispensation could have that, Infants, Inno-
 ' cents or Idiots have it not, and yet it were a
 ' bold thing to say, that they may not be saved
 ' by it. So it does not appear, that none shall
 ' be saved by the Death of Christ, unless they
 ' do explicitly both know it, and believe in
 ' it; since it is certain that God may pardon Sin
 ' only upon that Score, without obliging all
 ' Men to believe in it, especially when it is
 ' not revealed to them: Since God has not
 ' declared they shall be damned, no more ought
 ' we to Damn them.

* There is not any Thing said like it in all the Scripture,

‘ Instead of stretching the Severity of Justice,
 ‘ by an inference, we may rather venture to
 ‘ stretch the Mercy of God, since that is the
 ‘ attribute, which of all others is most Magni-
 ‘ ficently spoken of in the Scriptures; so that
 ‘ we ought to think of it in the largest and
 ‘ most comprehensive Manner.

In another Place he saith, ‘ God applies the
 ‘ Death of Christ by the secret Methods of
 ‘ Grace, to many Persons whose Circumstances
 ‘ do render them incapable of the express Acts
 ‘ of laying hold on it, *Ec. vide Art. 7. p. 100.*

Thus Bishop *Burnet* excellently sets forth
 how the Benefit of Christ’s Death, *Ec.* is
 conveyed or applied to such as have not the
 explicate knowledge thereof, *viz.* by the Grace,
 Love, Mercy and Goodness of God; whose
 Love, Bishop *Taylor* also extends to all Men.
 ‘ *Paul* (saith he) celebrating the immense Love
 ‘ of God to Mankind, says, *That God would*
 ‘ *have all Men to be saved;* and in order to this
 ‘ he adds. he would have all Men to come to
 ‘ the Knowledge of the Truth, as knowing
 ‘ this to be the only Way. No Man can be
 ‘ saved, unless he knows saving Truth, but
 ‘ every one may be saved, unless it be his own
 ‘ fault; and therefore there is to every Man
 ‘ revealed so much Truth as is sufficient to his
 ‘ Salvation. We are sure that all Men have
 ‘ the Law of God written in their Hearts.—

‘ That

‘ That no Man hath just cause to say he knows
 ‘ not God.—Men have enough of Reason and
 ‘ Law put into their Hearts, by which they
 ‘ read the will of God; and therefore no Man
 ‘ can in universal Lines and Measures of Sal-
 ‘ vation pretend Ignorance.

By what is said in this Chapter it evidently appears, 1. That all Nations do believe in a supream Being. 2. That all the four Corners of the World, *i. e. Europe, Asia, Africa and America* have the Faith of Christ Jesus. 3. That tho’ some Countries, Nations, or Islands in some of these four Parts of the World, may not have an explicate knowledge of, or a belief in Christ, as he was born of a Virgin, and died for the World, yet believing in him that raised Jesus our Lord from the Dead, their Faith shall be accounted for Righteousness, they walking according to the Law of God writ in their Hearts, Jesus Christ being the Channel and Conveyance of the Love of God to them, though they have not an explicit knowledge of him, yet Virtue and Power from, or through him, is conveyed unto all, whereby they may live up according to what is made known, and so may be accepted of God. And this divine Virtue, Power, or divine Light inwardly revealed, being that which discovers the Mind of God to Men, and helps them to do it, is as we formerly declared in
 Chap.

Chap. 9. *The Gospel preached unto all or in every Man.* For since according to the afore-said Authorities, all Men have that within themselves which is sufficient to their Salvation, it is evident that all Men have the Gospel, though not verbally, yet inwardly preached unto them; since no Man can be saved but by the Gospel: For there is no Grace without the Gospel of Grace, no Salvation without the Gospel of Salvation. To what hath been already said, give me leave to add some remarkable Passages from *R. Claridge's Apology*, &c.

‘ It was the Opinion of the *Platonick* Philosophers, and *Augustine* himself approves it, ‘ That the same God who made all Things, is ‘ the Light of our Minds, by which we are ‘ enabled to learn all Things.’

In another Place, *Augustine*, delivering his own Judgment upon this Subject, saith,

‘ There is no Man, altho’ depraved, if he ‘ can in any measure Use his Reason, in whose ‘ Conscience God does not speak,’ *Apol.* p. 12. The same Man elsewhere saith, ‘ Thou, O ‘ Truth! art every where, near to all those ‘ that ask Counsel of thee; and how different ‘ soever their enquiries are, thou answerest ‘ them all.’ p. 13.

This nearness of God to Man is witnessed by *Seneca*, in his 41st Epistle to *Lucilius*,
‘ God

‘ God is near unto thee; he is within thee;
 ‘ yea, *Lucilius*, the Holy Spirit resides within
 ‘ us; who observes and watches over our good
 ‘ and evil Actions; and as we deal with him,
 ‘ so he deals with us.” *p. 14.*

Lactantius says ‘ That the Philosophers
 ‘ were not ignorant of the divine Word. Among
 ‘ whom he mentions *Zeno* and *Trismegistus*:
 ‘ who, saith he, in a manner found out all
 ‘ Truth, and frequently described the Virtue
 ‘ and Majesty of the Word.” *p. 15.* *Tertullian*
 inform us, ‘ That the wise Men among the
 ‘ *Gentiles*, believed, that the Word and Reason
 ‘ made the World.”

Again, ‘ I maintain says he, that before
 ‘ the writing of the Law of *Moses* upon Tables
 ‘ of Stone, there was an unwritten Word,
 ‘ which was naturally understood, and ob-
 ‘ served, by the ancient Fathers.” *p. 15.* ‘ He
 ‘ that would go the right Way of Life, saith
 ‘ *Lactantius*, must not look down upon the
 ‘ Earth, but towards Heavens and (to speak
 ‘ more plainly) must not follow Man, but
 ‘ God. And that heavenly Light, which is
 ‘ to sound Minds far brighter than that Sun
 ‘ which we behold with mortal Eyes, will so
 ‘ guide and govern them, that they shall safe
 ‘ arrive at the Harbour of Wisdom and Virtue.
 ‘ The Law of God, therefore, (the heavenly
 ‘ Light before spoken of) is to be observed,
 which

' which will direct us in this Way; that holy
 ' and heavenly Law, which *Marcus Tullius*
 ' has divinely described in his third Book
 ' *De Republicâ*; whose words I have here
 ' subjoined." ' Right Reason is a Law of
 ' Truth, agreeable to Nature implanted in
 ' all Men, always one and the same, being
 ' eternal, it calls Men to their Duty by its Com-
 ' mands, and deters them from Sin by its pro-
 ' hibitions; good Men comply with it in both
 ' but wicked Men are moved by neither. This
 ' Law needs not to be promulgated, nor can
 ' it be in part, or wholly repealed; neither
 ' Senate or People discharge us from the Oblি-
 ' gation of it; nor need we seek for an Expofi-
 ' tor or Interpreter to Explain it. It is not one
 ' Law at *Rome*, another at *Athens*; one now,
 ' and another hereafter; but one and the same
 ' eternal and unchangeable Law, will continue
 ' to all Nations and Ages; and one God is the
 ' common Lord and Governour of all: He
 ' is the Author, Judge, and Maker of this Law,
 ' and whosoever will not obey it, will be a
 ' Fugitive from himself and an Abandoner of
 ' human Nature; and by so doing, he will
 ' actually bring upon himself the greatest Pu-
 ' nishments, tho' he should escape all others
 ' which are thought so.

' Here (saith R. C.) we have, tho' in the
 ' Words of *Cicero*, the Sense of *Lactantius*
 ' him-

‘ himself, concerning the Law written upon
 ‘ the Hearts of all Men.’ See p. 15, 16, 17.

‘ *Chrysostom* (saith *R. C.*) makes mention of
 ‘ this Law in his twelfth and thirteenth Orati-
 ‘ ons, where he calls it, a self-taught Knowledge
 ‘ of Good and Evil; and says, there is no Need
 ‘ of Words, or of Teachers, or of Pains and
 ‘ Labour, to come to the Understanding of it;
 ‘ nor of *Moses*, or the Prophets, or the Judges
 ‘ it being long extant before *Moses* was born,
 ‘ and before there were any Prophets or Judges,
 ‘ in *Israel*. Men knew it at Home, being
 ‘ taught it in their own Consciences. They had
 ‘ saith *Culverwel* *, a Bible of God’s own
 ‘ printing; they had the Scriptute of God
 ‘ within them. and *Chrysostom*, in his 38th
 ‘ Homily upon *Matthew*, maintains the same
 ‘ thing concerning the Salvation of the Heathen,
 ‘ This is the Law whereof *Origen* speaks; we
 ‘ Christians, saith he, knowing it to be the
 ‘ Chief of all Laws, because it is the Law of
 ‘ God himself, to endeavour to live according
 ‘ to it,’ page 18.

Justin Martyr says, ‘ We have taught, that
 ‘ Christ is the first-born of God; and we have
 ‘ shewn before, that he is the Word, of which

* No Pope, no Prince, nor Parliament, nor People, nor
 Angel, nor Creature, can absolve you from it, as *Culverwel*
 paraphraseth upon it. *Light of Nature*, p. 39. edit. 1661. *Ibid.*
 P. 35.

all Men are made Partakers; and that they
 who have lived according to it, are Christians,
 such among the *Greeks* were *Socrates* and
Heracitus, and the like: Whom he puts in
 the same Capacity with *Abraham*, *Annanias*,
Azarias, *Misael*, *Elias*, and many others.
Clemens Alexandrinus saith, 'The word is
 not hid from any; that the Light is common,
 and shineth unto all Men. See p. 18, 19.
 Elsewhere he saith, thar *Plato* and many
 others who declared the one and only true
 God; as *Antisthenes*, *Xenophon*, *Socrates*,
Cleantes, and *Pythagoras*, spake and wrote by
 divine Inspiration.' p. 19. 20.

'It might, saith Dr. *Edwards*, be shewed,
 that all, or most of the moral Precepts,
 which are delivered in the Old Testament,
 viz. not only in the Decalogue, but in the
 Writings of the Prophets, in *Solomons Pro-*
verbs, and his Book, entituled, *Ecclesiastes*,
 and likewise all the worthy Aphorisms of
 Morality, which you read in the apocryphal
 Writings, as in those of *Ecclesiasticus*, (i. e.
 the wise *Hebrew* Philosopher; *Ben Sirah*) and
 the *Book of Wisdom*, (which is *Solomon's Pre-*
verbs paraphrased and commented upon by
Philo's Greek Eloquence as St. *Jerom* thinks,)
 and whatever excellent Structures of Morality
 you meet with in other *Jewish* Writings are
 to be found abbraviated in the New Testa-
 ment.

' ment. Nay, all the gallant Maxims and
 ' Rules for the ordering of Mens Lives, which
 ' Occur in the Writings of professed *Pagan*
 ' Philosophers; as in *Aristotle's Ethicks*; *Theo-*
 ' *phrastus's Characters*; *Tully's Offices*, and his
 ' *Entertainments at Tusculum*, with other
 ' pieces of that excellent Man, fraught with
 ' Philosophy; *Epictetus's Enchiridion*, with
 ' his *Commentator Arrianus*, *Seneca's Epistles*;
 ' *Plutarch's Morals*; *Max. Tyrus's Disserta-*
 ' *tions*; the Royal Philosopher *Antonius's Medi-*
 ' *tations*; all the moral Documents that we meet
 ' with in the Poets, (for there are moral Poets
 ' as well as Philosophers;) the excellent
 ' Rules appertaining to Manners, which *Py-*
 ' *thagoras's* golden Verses furnish us with,
 ' (together with *Hierocles* upon him, who
 ' might have been named before among those
 ' that wrote in Prose, all the Ethical In-
 ' structions in *Theognis* and *Phocylides*, and
 ' those interspersed in *Euripides* and *Seneca's*
 ' *Tragedies*, in *Terence* and *Horace*; yea, and
 ' in *Persius* and *Juvenal*, (for even among the
 ' Satyrists there is excellent Morality) all the
 ' useful Ethicks which are contained in these,
 ' and several other moral Writers, are summ'd
 ' up, in short, in the Books of the New
 ' Testament; *i. e.* in the Instructions of our
 ' Saviour, and of the Evangelists and Apostles',
 p. 37, 38, 39.

‘ Whether we search in Philosophy, faith
 ‘ Bishop *King*, or in the History of the *Gen-*
 ‘ *tiles*, or in the canonical Scriptures, there is
 ‘ but one Truth. If *Peter*, if the *Sibyls* shall
 ‘ say, that Christ is the Son of the living God,
 ‘ it is not in one a Truth, and a Lye in the
 ‘ other, but the Substance of the Confession is
 ‘ the same. It was true which *Menander* the
 ‘ Poet spake, before the Apostle ever wrote it
 ‘ to the Church of *Corinth*, Evil Words cor-
 ‘ rupt good Manners; and because it was a
 ‘ Truth in *Menander*, therefore the Apostle
 ‘ alledged it.’ p. 39, 40.

Hence we see that there is an excellent Har-
 mony between the Dictates of the Law writ in
 the Heart, and the Doctrines and Precepts con-
 tained in the holy Scriptures. And we may
 very easily discern that many of the *Gentile*
 Writers did in many Things come very near
 the inspired Pen-men of sacred Writ. So very
 clearly and excellently they have expressed
 themselves, that the very Sparks of divine Ve-
 rity and sacred Truth shine in their Discourses,
 which doth yet further tend to corroborate and
 illustrate the great Truth of the Universality
 and unlimited Love to Mankind, which we
 have through the whole Series of this Tract
 been contending for, and which in the preceed-
 ing Sheets is clearly evinced to be the very
 Truth of the Gospel by many clear and preg-
 nant

nant Proofs of Sacred Scripture, which is of the greatest Authority, and the most excellent authentick external Rule that can be given forth.

And yet other Authorities and Sayings of virtuous Men, though much inferior in Worth and Dignity to the holy Scriptures, ought to have their due Weight, and will have so with thinking, judicious and impartial Men. For though *Socrates* and *Plato* cannot be equalized with *Isaiah* and *Jeremiah*; nor *Origen* and *Lactantius* with *Paul* and *Peter*, yet the Truth so far as it is conspicuous either in the one or the other ought to be received.

And *Lactantius*, though an excellent Defender of the Christian Religion against the Errors of the Heathen; tell us,

‘ That the several Sects of Philosophers have
 ‘ the whole Truth shared or divided among
 ‘ them; and that if a Collection were made of
 ‘ the Truth that lieth scattered in their Writ-
 ‘ ings, into one Body, it would be a System
 ‘ agreeable to the Gospel.’ *R. Claridge’s Apol.*
p, 41.

And yet I don’t believe that *Lactantius* intended to equalize their Writings with the Writings of the old and new Testament; for there may be an Agreeableness, where there is not an Equality in Worth and Dignity. God hath given Mankind a Law or Covenant of Grace to direct and govern them; according to
 which

which they are to live, and by which they
 must be judged. *John Humfrey* speaking of
 this faith, ' There are three Administrations,
 ' Dispensations, or Promulgations, or Editions,
 ' according to the State of Men before the Law,
 ' under the Law, and under the Gospel. And
 ' Faith, which is the Condition of this Law,
 ' and (so called the Righteousness of God) is
 ' accordingly diversified. the Faith required
 ' of those that were before the Law, and the
 ' *Gentiles*, and now the Heathen is not the
 ' same (not the same in Degree) with that as
 ' was required of the Jew, and now required
 ' of us Christians, but the Faith which is re-
 ' quired of them, according to the Light of
 ' Nature, or that Light within, which God
 ' gives them; if it lead them to Repentance,
 ' and to live sincerely up to the Dispensation
 ' they are under, it is the Performance of this
 ' Covenant, and they shall be justified by it,
 ' even as we; and that through the Mediation
 ' of Jesus Christ, though they know it not:
 ' Even as the Slave, is redeemed from his
 ' Slavery, by a Contribution of Money, which
 ' he never knew who made or collected for
 ' him. And this I take to be a sound Inter-
 ' pretation of the Apostle, when he tells us,
 ' *But now is the Righteousness of God revealed*
 ' *from Faith to Faith*; that is, from such a
 ' Faith, as those before the Law had, to the
 ' Faith,

‘ Faith of the Jew, and from the Faith of the Jew, to the Faith of us Christians.’ p. 69, 70.

Certainly all the Dispensations of God towards Mankind have been, and are designed to bring them into a more near inward and spiritual Knowledge of himself. This was the End and Design of the new * Dispensation, wherein the Law is wrote in the Heart, not that it was not wrote there before. For the Law of Light was placed in Mens Minds in all Ages of the World, (they had the Word in the Heart in *Moses’s* Time †) but there was a new Edition or Impression of it given forth under the Gospel Dispensation, as contra-distinguished from that of the Law. *Richard Baxter*, speaking how but a small Part of the World comparatively ever heard the Gospel, he means as verbally preached by the Apostles of our Saviour, saith, ‘ All the rest were under a Law of Grace before;’ i. e. before the Coming of Christ, and the Preaching of the Apostles, ‘ and therefore are so still.’ p. 64.

In another Place he saith, ‘ It is not the Knowledge and Belief of Jesus incarnate personally, that was made necessary to all before his Coming, and therefore not to all after; no Man ever came to the Father, but by Christ’s Merit——But Christ never meant

* Jer. xxxi. 31, 32, 33, 34.

† Deut. xxx. 14.

‘ that

‘ that no Man before his Incarnation, or since;
 ‘ that never heard of him, did come to the
 ‘ Father, without believing that which the
 ‘ Apostles themselves long believed not after
 ‘ they followed Christ.

‘ The Covenant of Grace required various
 ‘ Degrees of Faith, according to its several
 ‘ Editions and Promulgations: It is not the
 ‘ same Degree of Faith, as to the Object ex-
 ‘ tensively, which was required of the Jewish
 ‘ Believer before Christ’s Incarnation, as is now
 ‘ of us; nor the same Degree that was required
 ‘ of all the rest of the World, as of the Jews:
 ‘ But such a Faith in God our Redeemer, as
 ‘ that Law which Men are under maketh ne-
 ‘ cessary to Salvation, is necessary unto Holi-
 ‘ ness.’

Again he saith, ‘ That this Law maketh
 ‘ not the particular Articles of our present
 ‘ Creed about Christ’s Person, Birth, Life,
 ‘ Death Resurrection, &c. necessary to their
 ‘ Salvation’: (*i. e.* to their Salvation who never
 ‘ heard thereof.) ‘ For before Christ’s Coming,
 ‘ no Jewish Believers could believe, that this
 ‘ Jesus in his demonstrable Person, is the
 ‘ Christ, but that Christ should come. And
 ‘ after he had long taught them, and pronoun-
 ‘ ced them blessed, the Disciples knew not that
 ‘ he must dye, rise, ascend, intercede, &c. It
 ‘ is certain, that all that the Prophets had any
 Way

‘ Way foretold of Christ to the *Jews*, was not
 ‘ of absolute necessity to the *Jews* themselves
 ‘ to be understood, *Luke* ii. 24. much less to
 ‘ the World that never heard it. For Christ
 ‘ proved out of the Prophets, that he was to
 ‘ dye and rise, and so to be glorified; when
 ‘ yet the Apostles had not yet understood it,
 ‘ till that Time.

‘ The proclaimed Name of God, *Exod.* 34:
 ‘ with *Psal.* 19. *Prov.* 1. *Acts* 10. and 14.
 ‘ and 17. *Rom.* 1. and 2. *Heb.* 11 do seem to
 ‘ be Expositions of the true Sense and Tenor
 ‘ of that Law of Grace, *Gen* iii. 15. which the
 ‘ World before Christ’s Coming, was under,
 ‘ and yet is, where the Gospel cannot be had,
 p. 62, 63, 65, 66.

He doubtless means the verbal ministry of
 the Gospel by Man, &c. But as the Gospel
 was preached by God to *Abraham* four hundred
 and thirty Years before the giving forth of the
 Law of *Moses*, *Gal.* iii; 8, 17. so that Covenant of
 Grace, *Gen.* iii. 15. which God long before his
 preaching the Gospel to *Abraham*, made with
 our first Parents, may, I think, be very justly
 accounted the first preaching of the Gospel after
 the Fall of Man; for as the Apostle makes the
 Gospel which was preached to *Abraham*, and
 the Covenant confirmed of God in Christ, one
 and the same, *Gal.* iii. 8, 17. So the gracious
 Promise, or Covenant which God gave to, and
 I i made

made with our first Parents, and with and in them to all Mankind, who were then in their Loins, in the promised Victory of the Seed of the Woman over the Serpent, *it shall bruise thy Head*, Gen. iii. 15. may be truly said to be Evangelical, and as such, contains the good News or Tydings of Man's Restoration by our Lord and Saviour Jesus Christ: for he is the Seed of the Woman, that bruises the Serpent's Head: and this good News, or good Tydings of great Joy, which shall be to all People, *Luke. ii. 10.* is certainly the Preaching of the Gospel.

And though the Gospel be not verbally or ministerially preached to all Men, yet the Light and Spirit of Christ shines upon all Men, calls all Men every where to Repent, and soundeth forth the Terrors and judgments of God in the inward Ears of the Souls of all Men, proclaiming the Goodness, Mercy, Long-suffering and forbearance of God to the humble, mournful, penitent Sinners, exciting all Men to the Love of Virtue, Mercy, Goodness, justice and Truth: For in the Light and Spirit of Christ is the Ministration both of Righteousness and Condemnation, of Mercy and of judgment. And this is the Gospel whereby the Things of God, or that which may be known of God, *is manifest in Men*, Rom. i. 19. being the same with the Law of Grace, placed in all Mens-Minds,
to

to direct them in the right Way to Blessedness ; and thereby, the Mercy, Love and kindness of God is in some Degree less or more preached forth, or manifested to all Men. So that God is known to be merciful and gracious, and consequently is known in Jesus Christ, to all Men, though all Men have not the explicit Knowledge of Jesus Christ : Nor is it absolutely necessary they should, since his Merits may be applied to them by his Spirit, and by his Merits and Spirit they may be saved, though they all have not an explicit Knowledge of him. ‘ If all Men (saith *Richard Baxter*) ‘ were damned, that believe not that this Jesus ‘ is personally the Christ, all before his incarnation must be condemned ; but if not before, ‘ then the same thing was never made necessary ‘ after, to all that could not possibly hear of it.’ *Apol.* p. 67.

As this is an undeniable Argument, an Argument close and cogent ; so it clearly follows, both from this and other irrefragable Arguments and Testimonies, that as aforesaid, by Christ’s Merits and Spirit, Men who have not an explicit Knowledge of Christ may be saved, if it be not their own Fault.

C H A P. XI.

Concerning Election, Reprobation, and falling from Grace.

THAT there is a Choice or Election to eternal Life, and Reprobation to eternal Death or Damnation, is most certain: Though there is also an Election, the Objects whereof are not certainly determined to eternal Life; and a Reprobation, in the mildest, best, or most moderate Sense of the Word, which may not prove to eternal Death or Damnation. A State of Election there is, through Perseverance in Grace, from which there can be no total and final Apostacy. And there is a State of Election from which there may be a final Apostacy: This is what we are about to come to the Probation of.

And, *First*, Election unto Life eternal stands in Christ, the promised Seed, *Gen.* iii. 15. the Elect of God, *Isa.* xlii. 1. 1 *Pet.* ii. 4, 5, 6. the Covenant of God, given *for a Covenant of the People, for a Light of the Gentiles, Isa.* xlii. 6. *a Light to the Gentiles*, that he might be God's *Salvation to the Ends of the Earth, Isa.* xlix. 6.

Christ

Christ Jesus, then, the Covenant of God, the Light of the *Gentiles*, is the Root, Ground and Foundation of Election unto eternal Life; He the Head, we the Members, the Branches, &c. as we receive the Grace of Election, which through him is extended to us, and thereby, through our Calling, Faith and Holiness, come to be grafted into him, by whom the free Gift of Grace and Truth is come upon all Men, in order to lead them (through the Blood of Christ) *unto Justification of Life, John i. 17. Rom. v. 18.* But, though the free Gift, the Grace of Election, be come, through Jesus Christ, upon all Men, in order to lead them to Justification, and a Fixation and Settlement in Christ; yet are not Men at once brought into this State, nor do all Men ever attain unto it; but many fall short of eternal Life through their own Default: For Men, considered in their lapsed, depraved Estate, are said to be Darkness, Strangers from the Covenant of Promises, dead in Trespasses and Sins, are said to be lost, &c.

And as Christ came in the Flesh to die for Mankind, so he comes by his Light and Spirit to manifest unto them their sinful Estate, *Eph. v. 13.* to seek and save such as are lost, *Luke xix. 10.* to quicken them that were or are dead, *Eph. ii. 1.* and such as receive him in Spirit, and hold him fast by Faith, become Witnesses of the Faith that purifies the Heart, *Acts xv. 9.*
and

and are both quickened and delivered from the Power of Darknes, and translated into the Kingdom of the dear Son of God, *Col. i. 13.* And they that are thus translated, are not only the called and chosen, or elected of God in Christ unto Life eternal; but shall certainly inherit infinite Glory and Blessedness in the incorruptible Kingdom of God, if they hold fast the Hope, which is an Anchor to the Soul, and continue steadfast in the Faith to the End.

But as there are two Parts in a Covenant, so there is something to be done on Man's Part, after he is called into the Grace of Christ, or is engrafted into Christ, in order to make his Calling and Election sure. For though the Gifts and Calling of God is without Repentance on his Part; yet there is something to be done on our Parts, in order to make the good Things promised sure to us; or else Men are but as so many Machines, either devoid of Reason, Understanding and Judgment, or not at all capable of making any the least Use of these excellent Gifts, but as they are irresistibly forced or compelled by Omnipotency to do this or leave the other Thing undone; which is not only absurd, but contrary to the Doctrine of the Sacred Scriptures. For the Promise of eternal Life is to the Righteous, not to the Wicked; to true Believers, to them that forsake Evil and do good, to them that walk in the

the Light, 1 *John* i. 7. *Rev.* xvii. 24. that wash and make clean, that purge their Hearts from Wickedness, that keep Christ's Commandments, that do his Commandments, *John* xv. 10. *Rev.* xxii. 14. *Gal.* v. 16. that sow to the Spirit, *Gal.* vi. 8. walk after the Spirit, *Rom.* viii. 1. walk in the Spirit, mortify the Deeds of the Body, *Rom.* viii. 13. watch, *Mar.* xiii. 37. *Mat.* vii. 24, 25. continue in the Grace of God, hold out to the End.

If we do these Things, we shall never fall; if we do them not we shall fall. And though all these Things must be done (with many more) in and by the Help of the Light, Strength and Power of that gracious Spirit which is freely given us of God by Jesus Christ the Mediator; yet there must be a Co-incidence in, and Concurrence of, the Will of Man with the gracious Influences and Operations of the divine Spirit, or else Man can never be sanctified and established in the Kingdom of Grace. And therefore Men must be subject to the Teachings, Leadings, and Government of the Holy Spirit, if ever they know the Body of Death, the Body of the Sins of the Flesh to be cut down and clearly removed, and they that faithfully follow the Lamb shall be crowned with Victory; for it is the Lamb and his Followers that shall have the Victory.

But

But the way wherein Christ leads such as attain to this Victorious Estate is a strait way, a way of many Tribulations and Sufferings, a way of self-denial and of the Cross, a way which the Vulture's Eye has not seen, nor the Lions Whelp trod in, nor the fierce Lion passed by : 'tis the redeemed that walk therein, and the ransomed of the Lord return with singing to *Zion*, and everlasting Joy upon their Heads. And as these who abide faithful to Christ Jesus must be led through many Tribulations, in order that their Garments may be washed and made white in the Blood of the Lamb; so when he has thoroughly proved, tried, winnowed and sifted them, and led them through such Sorrows, Trials and afflictions, as neither can be easily told nor believed by such as are Strangers to the new Birth, the new Creature, &c. so they that in all their Sorrows, Temptations and afflictions, cleave close unto him in Faith and Love, through Faith and Perseverance, become the Lords in a perpetual Covenant that can never be forgotten. *Such overcome the wicked one, and the Word of God abideth in them*, 1. Joh. ii, 14. And such a growth, establishment and fixation, may be attained to in Christ through Watchfulness and Perseverance, from which there can be no final and Total Apostacy. Yea, it is possible for a Man, through Prayer, Watchfulness, and a constant Perseverance in the
Grace

Grace and Power of Christ, waiting patiently for the certain Assurance of the immutable Love of God to his Soul for ever, in the acceptable Time, to receive such an earnest of the Spirit, such a Seal of Assurance, as to be firmly Sealed unto the Day of Redemption and Perfect deliverance from all those Sorrows and Afflictions which attended in this low World; inasmuch, as that the Evidence of his Assurance and everlasting Son-ship in Jesus Christ (who hath not only given himself for him, and all Men) but to him in Life and in Death, and taken him into Marriage-union with himself, to Live with him in his everlasting Kingdom of Glory for ever and ever,) will abide and remain with such a Man through all these Storms and Temptations that may afterwards attend him. For Temptations, Storms and Afflictions, may still attend the very Elect, as they did the great Apostle *Paul*, who after he had been caught up into the Third Heaven, had been with God in Paradise, had seen Things not Lawful to be uttered, had his Thorn in the Flesh, or a Thorn given him in the Flesh, &c. But as the Grace of God was sufficient for the Apostle 2 *Cor.* xii. 9. 'Tis the same in its divine excellency to all, in all Ages, who strictly adhere thereunto. And that such a State is attainable, in and by Jesus Christ, as hath been spoken of, is plain, in that, some

could *do nothing against the Truth, but for the Truth*, 2 Cor. xiii. 8. Some became *more than Conquerors, through him that loved them*, Rom. viii. 37. Some became Pillars in the House of God, never more to go out, Rev. iii. 12. Received the new Name the white Raiment, the white Stone, Rev. iii. 4, 5. (the certain and clear Testimony of the immutable Kindness of God;) *in the Stone, the new Name written, which no Man knoweth, saving he that Receiveth it*, Rev. ii. 17. And these who attain to this fixation in Christ, may Justly be called, by way of Pre-eminence, the very Elect, whom neither false Christs, nor false Prophets, with their lying wonders, shall be able to Deceive: And of these it may be truly said, *they shall inherit all Things*, Rev. xxi. 7, And consequently shall inherit this good State, from which there can be no Total and final Apostacy; since he that has spoken it cannot lye: and the Objects of this Election, when thus Elected and established, are certainly determined to eternal Life.

But as this is the Topstone, and utmost attainment that can be witnessed in this World, so it is not a personal unconditional Election, but such an Election as the Adversaries of universal Attonement have no notion of, or at least oppose, tho' it is the highest degree of Election that is attainable in this Life: The Objects whereof were not Objects of it until they

they had or have attained it through Faith and Perseverance in the Grace of Christ, and therefore could not be pre-determined to it, (before they had attain'd it) by an irrevocable Decree.

For, *Secondly*, We shall make it evidently appear that there is an Election which may be fallen from, forfeited and lost. For as calling, Predestination and Election is in Christ, so is Grace, Faith and Justification by him; and as Justification is by Grace and Faith, so where the one is fallen from, the other cannot remain. Again, Predestination is implied in calling, Election and Adoption; and if the one may be forfeited, so may the other; but calling, Election and Adoption may be forfeited: Therefore, &c. The Holy Scripture is positive, that, of the many that were called, there were but few chosen, *Mat. xx. 16.* And the Apostle *Peter* advised the Believers in Christ to give *all diligence to add to their Faith, Virtue, Knowledge, &c.* *2 Pet. i. 5, 6, 7.* which is a clear evidence that their Election was not already made sure to them. *If ye do these Things*, said he, *ye shall never fall*, *2 Pet. i. 10.* from whence it clearly follows, that if they did not do them, they should fall.

Certain it is, that many who were Elected did fall, and rose again; others totally fell, never were recovered out of their lapsed Estate. And, *First*, *Adam* and his whole Race,

Race, who were in the Image of God, and consequently in his elective Love, all of them fell, some were recovered, others perished. *Secondly*, The Children of *Israel* were a chosen Nation, an Elect and adopted People, yet many of them perished in their Unbelief, gross Wickedness, Idolatry and gainsaying. *Thirdly*, The Tribe of *Judah*, the most ennobled and renowned Tribe and Family of the whole Earth, Honoured with the Birth of Jesus Christ was Elected out of an Election, or of a people Elected, and had the Precedency, the first Place in the Love and Favour of God before any other Tribe or Family then upon the Earth, and yet many of them fell into the most gross Idolatries, and enormous Sins: *And Judah did Evil in the Sight of the Lord, and they provoked him to Jealousy with their Sins which they committed above all that their Fathers had done. They built them high Places, and Images, and Groves, on every high hill, &c.* 1 Kings xiv. 22, 23, 24, Yea, they became so incurably hardened in their Wickedness, that *Jeremiah* was commanded not to Pray for them. See *Jer.* xi. 11, 12, 13, 14. And so highly was the Lord provoked with their Sins, that he saith, *I will remove Judah also out of my Sight, as I have removed Israel; and I will cast off this City Jerusalem, which I have chosen, (i. e. the Inhabitants of it were Elected)*
and

and the House, of which I said my name shall be there, &c. 2 Kings xxiii. 27. Hence it is Evident, that these chosen, these elected People, too many of them fell from and forfeited their Election; yea, and perish'd in their gainsaying and Rebellion against God.

Fourthly, Many of the Tribe of *Levi*, who were also an Election out of an Election, fell from their first Stations, and perished in their gainsaying. Memorable is that Passage in *Sam. ii. 30.* *Wherefore the Lord the God of Israel saith, I said indeed, that thy House, and the House of thy Father should walk before me for ever: But now saith the Lord, he it far from me; for them that Honour me, I will Honour; and they that despise me, shall be lightly esteemed.*

From hence it is plain, that tho' the Promise of good Things was Positive, yet there was a Condition implied in the Promise and Covenant made with *Eli*, and with his Father's House, and that they forfeited their Interest in the Promise and Covenant, and lost the Blessing and Priviledge, which they might have enjoyed, by means of their great Defection and Apostacy; as *Phineas's* Line had done before them: For though *Phineas* had the Covenant of Peace given unto him, *Numb. xxv. 12, 13.* The Covenant of an everlasting Priesthood made

made with him and his Seed, yet his Offspring in a few Generations lost the Blessing, because they kept not God's Covenant.

Fifthly, as many of the Tribe of *Levi* fell into gross Wickedness from age to age, and the Priests were smitten with a Curse, *Mal. ii. 2*, So when our Lord Jesus Christ came in the Flesh, many of that Tribe opposed him, and perished in their gainsaying.

Sixthly, Whole Churches, in the Days of the Apostles, are said to be elected without the Exception of any of the Members of the said Churches, *1 Theff. i. 4. 1 Theff. ii. 13. 2 Tim. ii. 10. 1 Pet. i. 2. Chap. v. 13. 2 Pet. i. 10*. And thus the whole Body of the Jewish Nation are said to be, touching the Election, *beloved for the Father's Sake, Rom. xi. 28. i. e.* as being of a chosen, or elected Stock; for God chose their Fathers out of all the Nations of the World to be a peculiar Nation unto him.

So the Christians are said to be *a chosen or elected* (for chosen and elected is the same) *Generation, a royal Priesthood, an holy Nation, a peculiar People, &c. 1 Pet. ii. 9*. So that to be elected, in the first or more general Acceptation of the Word, is only (according to Sacred Scripture) to be chosen to the Profession of the Faith of Christ; for many of the
Christians,

Christians, who yet were stiled Elect, were come no further than a bare Profession of Christianity, when the Epistles of the New Testament were wrote, as is evident from the whole Scope and Tenor of the said Epistles.

And some, who were come further than a bare Profession, *swerved from the Truth and Purity of the Gospel*, 1 Tim. i. 5, 6. Some there were *that made Shipwreck of Faith and of a good Conscience*, 1 Tim. i. 19. These fell from Grace, Faith and Holiness; for if they had not once been in the Grace and Faith which saveth; they could not have put away a good Conscience, for they could not put away that which they never had, and they could not have a good Conscience without saving Grace, Faith, and some Degree of true Holiness. Nor could they have been justly blamed for putting away and making Shipwreck of a false, feigned and hypocritical Faith, for such a Faith is better put away than kept; and therefore it is manifest, that they had attained to a Degree of true Grace, Faith and Holiness, from which it is plain they fell away.

Again, the great Apostle Paul saith, that the Spirit speaketh expressly, *That in the latter Times Men shall depart from the Faith, giving Heed to seducing Spirits, and Doctrines of Devils: Speaking Lies in Hypocrisie, having their*

their Consciences seared with a hot Iron, 1 Tim. iv. 2.

This Prediction must relate to such as would depart from the true Faith, the Faith that was once delivered to the Saints. For the Spirit of God would not have set such a Brand upon Men as those are branded with, for departing from a feigned hypocritical Faith.

And the excellent Author to the *Hebrews* assures us, *Heb. vi. 4, 5, 6.* That it is impossible for those, who were once enlightened, and have tasted of the heavenly Gift, and were made Partakers of the Holy Ghost, and have tasted the good Word of God, and the Powers of the World to come; if they fall away, to renew them again unto Repentance: Seeing they crucify to themselves the Son of God afresh, and put him to open Shame.

He must certainly be very presumptuous, that dares assert, that those who had attained to that divine Taste, this divine Sensation through the Power and Virtue of the Holy Ghost, which they had received, had not saving Grace; since it is the same as to say, that the Spirit of God is not a gracious Spirit, or that Men may have the Holy Ghost, and not have saving Grace; which is both absurd and blasphemous. From hence therefore we see that Men may finally and totally fall from saving Grace, which *Hebrews x. 26, 27.* is a further

Con-

Confirmation of. The Apostle *Jude* also assures us, *That some turned the* (or turned from the) *Grace of God into Laciviousness*, Jude 4.

Some the Apostle *Peter* compared to the Dog and the Sow that returned to their old Vomit again, and to their Mire after washing, 2 *Pet.* ii. 22. And some, the same Apostle tells us, *should deny the Lord that bought them, and bring upon themselves swift Destruction*, 2 *Pet.* ii. 1. From all which (with much more that might be said) evident it is, that Christ bought some, paid the Price of his precious Blood for some, who through their own Default, do not come in the Event to be saved, and that Men may forfeit their Election, fall from true Grace, Faith and Holiness, *i. e.* Graduates in Election, may finally and totally fall away, though as is before evinced there is a State of Election attainable, from which there is no final and total Apostacy.

Then as to Reprobation, these Phrases, Words, Expressions, or Terms Reprobate, Reprobated, Reprobation, doth not always signify that the Persons of whom they are predicated, or to whom they did, or may be applicable, are irrevocably cast off by the Almighty, and must unavoidably perish to all Eternity, do what they can to the contrary, but that they, are as to their present State (being unbelieving, or disobedient and wicked)

disapproved or in a State of Condemnation; all Disobedience, Unbelief and Wickedness being disapproved of by the Lord, and consequently all Men that are therein, so long as therein they continue, but until they be wholly joined to the Seed of the Serpent, and become one with him in that Seed and Birth which is eternally reprobated and accurst from God, there is yet a Ground of Hope of receiving Pardon and obtaining Mercy in and through Jesus Christ, who visits the Unbelieving, the Wicked and Rebelious with his Light and Spirit, and calls them to Repentance, &c. until by their repeated Provocations the Day of Light and Salvation be over, as to them, and they be sealed down under the Wrath of God for ever, And these who continue in their Wickedness until they are sealed down as aforesaid, are reprobated with an eternal Reprobation, being become one in the Seed and Birth of the Serpent with him who is eternally reprobated and accursed from God.

And of the Seed of the Serpent, or of Antichrist, cometh all the Wickedness that ever was in the World. This is that filthy and polluted Seed of the Serpent, or of Antichrist, of and from which cometh the false Church, Mystery *Babylon*, the Kingdom of Darknes, &c.

For

For every Birth hath its Rise, Procedure, or Beginning from some Seed, and as the spiritual Birth, called in Sacred Scripture Regeneration, the new Birth, the new Man, &c. proceedeth from the Seed of divine Light and Life, the pure and spiritual Seed of the living God, from Jesus Christ the Seed of the Woman, the Seed of the true Church, and Kingdom of God.

So of the Seed of the Serpent, that filthy Seed, proceedeth the Birth of the Flesh (not to be understood simply of our natural Birth, but as fallen in Carnality.) *For to be carnally minded is Death, Rom. viii. 6.* called the old Man with his Deeds, the degenerate, reprobate Birth, according to which Men became as Dogs, Swine, Serpents, &c.

In these two Seeds, which are contrary in their Nature, Root and Ground to each other, stands Election and Reprobation, the Blessing and the Curse; all Men are in a State of Election or Reprobation, as they stand related to one or the other of these Seeds and Births, according to the one, Men shall live, according to the other they shall die. *For as they that are in the Flesh cannot please God, Rom. viii.* So they that are in the Spirit that live and walk in the Spirit always, while in that State, please him, *Rom. viii. 1. Ver. 13, 14, 16.*

Having given this short Description of Election and Reprobation, and also evidently proved that Men may fall from true Grace, Faith and Holiness; I shall proceed to the next Point, which is to answer the most material Objections, and clear up these Texts of Scripture which are frequently wrested by such as deny universal Grace and Attonement. Such of them at least shall be fully considered as they generally place the greatest Stress upon, or repose their greatest Confidence in.



C H A P. XII.

Several Objections answered, the Ninth of the Romans fully discussed, and the Doctrine of universal Grace and Attonement further illustrated and confirmed.

Objection. **T**HE first Objection (besides those answered in the preceding Pages) which I shall note is, That it is not reasonable to believe that Christ should die in Vain with respect to any; whereas, if he had died for all, he would have died in Vain, with respect to the greatest Part of Mankind.

Answer 1. The Wicked may render the gracious Acts and Dispensations of God towards them in vain, *i. e.* the Grace and Goodness of God may eventually prove so to them through their non-reception of, non-adherence to, or rebellion against his Grace and Goodness. Thus the Law is said to be in Vain, The Pen of the Scribes in Vain to *Israel*, who were become more ignoble, less knowing or inconsiderate of their Duty than the Fowls of the Air,

Air, *Jer.* viii. 7, 8. Which are introduced as instances against them. Thus the Apostle was affraid, lest he had bestowed on the *Galatians* Labour in Vain, *Gal.* iv. 11. See also *1 Th.* ii. 16. And the same Apostle of the *Gentiles* beseecheth the *Corinthians*, that they would not receive the Grace of God in Vain, *2 Cor.* vi. 1. And respecting the rebellious *Jews* who would not receive and Believe in Jesus Christ. The Evangelical Prophet introduceth our Lord complaining thus, *I have Laboured in Vain, I have spent my strength for Nought, and in Vain: yet surely my Judgment is with the Lord, and my Work with God*, *Isai.* xlix. 4. Hence it is evident, that Jesus Christ did really die in Vain, respecting some Men's eventually receiving no Benefit by his Death.

But, 2. Tho' the Wicked unbelieving *Jews*, through their own Wickedness and Unbelief, deprived themselves of the Benefit of his Coming and Death, or the Benefit which might have accrued to them by his Coming and Death, and so he died in Vain to them. *i. e.* eventually; yet was not his Death in Vain in itself, or on his Part, even respecting those, who, in the Event, through their own default, might receive no Benefit thereby; but was a most sweet and precious Oblation in the Sight of God:

God: Since thereby the Equity of God's Ways and the Decorum of his Government is Established; and his Justice, infinite Love, Mercy and Goodness is cleared and Vindicated. For, through his dying for all Men, and giving all Men a saving Grace, a sufficient ground of eternal Acknowledgment is laid on all Men to the Justice, Love, Mercy and Goodness of God towards them thereby; but if Christ had only died for the less Number of Men, then it would follow, that God was, and is so far from being a God of Love, Mercy and Goodness, to the greatest Number of Men, that he would not be Just to them: For there can be no Justice in damning Men for the non-performance of that which they were never put into a Capacity to perform, or for doing that which they were necessitated to do. But as Christ did really die for, and has given saving Grace to all Men; so a sufficient ground thereby is laid in them that are saved for eternal acknowledgments and Praises to him for his Grace and Goodness, since they could not have been saved without it. And there is the same Ground and Foundation laid in the Damned; for they must eternally reflect upon their own Ingratitude and Rebellion, having a ground of eternal Acknowledgments laid in them to the Justice, Truth, Love, Mercy and Goodness of God, in providing a sufficient Sacrifice

crifice for them, and giving saving Grace and Light unto them. And thus, tho' Christ's Death may prove eventually in Vain, respecting some Men, in not actually thereby coming to be saved; yet his Death is not in Vain in it self, nor on his own, or God's Account: *For his Judgment is with the Lord, and his Work with God*, Isai. xlix. 4. As for the Objection which is raised from its being said, *That Christ gave his Life a ransom for many*, &c. it is weak and ridiculous; for the same Scripture that saith, *Christ gave his Life a Ransom for many*, 1 Tim. ii. 6. says also, *That he gave himself a Ransom for all*, And in the same Epistle in which it is said. *Christ bare the Sins of many*, Heb. ix. 28. ~~it~~ 9. It is expressly said, *he tasted Death for every Man*: And all, and every Man, is surely comprehensive of many, though many be not comprehensive of all.

Object. *Christ laid down his Life for his Friends, for his Sheep, his Church: But all are not his Friends, &c.* John xv. 13, 14. John x. 15. Ephes. ii. 26. Therefore he did not die for all.

Answer. If it had been said, that Christ laid down his Life only for his Friends, his Sheep, his Church, this Argument would have had

had strength in it; but as it is not so said, it is weak and defective. For he that tasted Death both for his Friends and for his Enemies, tasted *Death for every Man*, Heb. ii. 9. But Christ tasted Death both for his Friends and for his Enemies; *Ergo*,

Objection. *But ye believe not, because ye are not of my Sheep, as I said unto you.* Hence it is infer'd, that some are Christ's Sheep before they believe; and that others neither could nor can believe, because they neither were, nor are his Sheep.

Answer 1. I make no doubt but many of those Philosophers and famous *Gentiles* instanced in the preceeding Pages were Christ's Sheep, *i. e.* such as (in some Degree) adhered to the Voice or dictates of his blessed Spirit, partook of his divine Nature and Goodness, were and are Children of his Kingdom, tho' they had not an explicit knowledge of him: To whom might be added *Cyrus* the Founder of the *Persian* Monarchy, (with many others) who are expressly called God's Anointed, God's Shepherd; yea it is said of him, that he should Perform all God's Pleasure, *Isa.* xlv. 28. and xlv. 1.

2. Christ had Sheep, such as were inwardly drawn and united in Spirit unto him before

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they had a distinct Knowledge of, or explicit Belief in him as he was to Die and did Die, and rise again, &c. Who afterwards came to have such a Belief in him: Such were his own Disciples, *Mark ix. 31, 32. Luke xxiv, &c. and Cornelius whose Prayers and Alms were come up for a Memorial before God, Acts x. 4. Nathaniel, who was an Israelite indeed, in whom was no Guile,* before he had an explicit Knowledge of, and Belief in Christ as he Died, or was to Die, for Mankind, *John i. 45, 46, 47.* Many more Instances might be produced to the Point in Hand, but these shall at present suffice.

3. Christ tells us, his Sheep hear his Voice, *John x. 27.* they heard it, and do hear it, and follow him: So did not the unbelieving *Jews*, they stopped their Ears, would not hear, would not obey his Voice, would not follow him, would not come to him, *that they might have Life, John v. 40.* Which clearly implies, that they might have come to Christ and have had Life by him, but they would not; but said he had a Devil, and was Mad, *John x. 19.* Thus were they hardened through their Contumacy and wilful Rejection of *the Saviour of all Men, especially of those that Believe,* *1 Tim. iv. 10.*

The rebellious *Jews* were not drawn by the Father to Christ, as his Sheep were, and therefore did not believe this was their Fault, for they

they would not come ~~to~~ Christ. The Father would have drawn them to Christ, or else how could the Apostle have said, that God is the Saviour of all Men, if he never so much as offered to draw all Men to Jesus Christ the Saviour? or Christ have said, that the unbelieving *Jews* would not come to him, that they might have Life, if they never had a Sufficiency of Means afforded them whereby they might have come to him? Certainly God does not expect to Reap where he does not Sow; and therefore there is nothing in this Text that makes any Thing for our Adversaries. The next is *John xvii, 9. I pray for them: I pray not for the World, but for them which thou hast given me, for they are thine.* If none could nor can be saved but those whom Christ pray'd for at that Time in the Text instanced, then the *Predestinarians* themselves, (with all the Men in the World but those who at the Time he prayed for, were actual Believers in him) are excluded Salvation; for it is evident, that Christ our Lord prayed in the 9th Verse for them that then actually Believed in him, and for them only; for he was not Glorified in the unbelieving World, but in them that believed, *ver 10. And now said our Saviour, I am no more in the World, &c. ver. 11.* These; What these? Why, these that the Father had then actually given him; these were they for whom his precious Soul

was particularly and peculiarly engaged in Prayer, Supplication and Intercession to the Father for: That they might be kept from the Evil of the World; for, for his Disciples, and such as actually Believed in him, he Prayed from the 9th to the 19th Verse inclusive, and for them only. But in the next Verse he enlarged and Extended his Prayer farther, saying, *Neither pray I for these alone, but for them also which shall Believe on me through their Word*, ver. 20. In the next Verse he proceeds farther, and Prayed, *that the World might Believe, &c. That they all may be one as thou Father art in me, and I in thee, that they also may be one in us: That the World may Believe that thou hast sent me*, ver. 21. *I in them, and thou in me, that they may be made perfect in one, and that the World may know that thou hast sent me, and hast Loved them, as thou hast Loved me*, ver. 23.*

As we have evidently proved in the preceeding sheets that Christ died for all Men, and

* Though Christ could not pray for the unbelieving World, that they might be saved in their Unbelief; yet he could and did die for them: Yea, and he also prayed, that they might come to believe in him. And when he hung upon the Tree of the Cross he prayed for his Persecutors, saying, *Father forgive them for they know not what they do*, Luke xxiii, 34. Which clearly implies, that there was a Possibility of their being forgiven; or else he prayed for that which was contrary to the Will of God, which is absurd.

hath enlightened all Men in the World with his own sufficient Soul-saving Light ; so it is evident from the Texts cited, that he prayed for the World in General, that its Inhabitants might believe and know that God had sent him. Hence it is clear, that his Love was extended to the World, though not in such a peculiar Manner as it was to his Disciples, neither could he pray for the one as for the other in the State as they were then in.

Next let us examine *Acts* xiii. 48, *And when the Gentiles heard this, they were glad, and glorified the Word of the Lord : And as many as were ordained to eternal Life, Believed.* Doctor Gell saith, the Word signifies, *were set in good Order, (not ordained.)* See his Notes on *John* i. 12 p. 619, 620. And *William Parker* saith, 'The original Text is 'wrested and forced in the Translation ; for it 'signifies not *ordained*, but *prepared* or *disposed* 'See the late *Assembly of Divines Confession of Faith examined.*' p. 36.

So that there is Nothing in the Text truly translated which annihilates universal Atone-ment by Christ. And, indeed, Reason it self might induce Men not to insist upon the Letter of the Text as translated, for if all that were ordained to eternal Life did then believe, then not any Man Lived, since that Age, who was ordained to eternal Life ; nor could the
Apostles,

Apostles, by all their preaching, and planting Churches in other Parts, *i. e.* Other Towns, Cities, Countries, &c, be instrumental, after that Time, to bring any to a saving Faith in Christ; nor yet could any more believe in *Antioch*, after that time, to eternal Life if as many as were ordained to eternal Life did then believe. See what miserable Work this wretched Doctrine of these Men, who seek to wrest and pervert the Sacred Scriptures, makes For, *

The next that occurs, is *Acts* iv. 27, 28. *for of a Truth against thy holy Child Jesus, whom thou hast anointed both Herod and Pontius Pilate, with the Gentiles, and the People of Israel, were gathered together, for to do whatsoever thy Hand and thy Counsel determined before to be done.*

Of like import is *Acts* ii. 23. *Him, (Jesus Christ) being delivered by the determinate Counsel and Foreknowledge of God, ye have taken and by wicked Hands have crucified and slain.*

That Jesus Christ was exposed or delivered up unto Death by the determinate counsel of God, is granted; *i. e.* that God had determined not to interpose his Almighty Power for the Rescuing of his Innocent Son out of

* If all that were ordained to eternal Life did then believe then all the *Predestinarians* with all other Men who lived since that Age, must unavoidably perish.

their Hands who should gather together to take away his Life, or for preventing their taking it away ; but it is no where said, that the Persons, instanced in the Text first cited, were either gathered together to do, or that they did, what they did by the determinate Counsel of God. But supposing that those Persons who were actually or chiefly concerned in slaying the Son of God, were determined by the Hand and Counsel of God so to do ; it will not from thence follow, that they were irresistibly determined and necessitated to do all they did from their Infancy to their Death* : And this is that which we argue against, Not but that wicked Men, by a continued and habitual Course of sinning, may in Time contract such Guilt, and be so hardened by their frequent sinning, yea, and seared in their Consciences as with a Hot Iron, as that God may judicially give them up, and determine their Wills to commit yet greater Sins, as an Aggravation to their former guilt. And yet what they do after they are thus hardened, seared,

* And if the Wills of these Persons were not thus irresistibly determined from their Infancy to their Death much less were all Mens Wills so determined. And if the *Decretalists* cannot prove an universal irresistible Determination or Necessity respecting all Mens Actions at all Times and all Events whatsoever, they do nothing ; and this they will never be able to do.

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and judicially determined, shall abundantly tend to the Glory of God, who can bring Good out of Evil. But all this, (with much more) doth not amount to God's irresistibly determining the Wills of all Men that come into the World from their Childhood to the Day of their Death, or to unconditional, personal Election and Reprobation, which is the same Thing, for the Doctrine of personal unconditional Election and reprobation cannot stand, except the Will of every Man that comes into the World be irresistibly determined from his Birth to his Death: And this irresistible Necessity renders God the Author of Sin. The Premises considered, it is most evident, that the Texts before cited do not hold any Correspondency with the Doctrine of personal unconditional Election and Reprobation; for a general Conclusion can never be fairly deduced from such a particular Instance, as this. We now approach the *Predestinarians* strong hold, as they weakly fancy it to be, *viz. Rom, ix.* the Examination where of will require time, and therefore I must entreat my Reader's Patience while I go on Step by Step from Verse to Verse.

Rom. 9, 10, 11, 12, 13, For this is the Word of Promise, At this Time will I come, and Sarah shall have a Son. And not only this, but when Rebecca also had conceived by one, even by
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our Father Isaac, (For the Children being not yet born, neither having done any Good or Evil, that the Purpose of God according to Election might stand, not of Works, but of him that calleth) It was said unto her, The Elder shall serve the Younger, As is it written, Jacob have I loved, but Esau have I hated.

Observable it is, that the Apostle introduceth this Discourse concerning Jacob and Esau, with Sarah (the Free-woman) having a Son: For Abraham had two Sons, the one by a Bond-maid, the other by a Free-woman. But he who was of the Bond-woman, was born after the Flesh: But he of the Free-woman was by Promise. Which things are an Allegory, for these are the two Covenants, &c. i. e. they were figurative or signicative of the two Covenants, the one from Mount Sinai, which answered, or set forth a State of Bondage, Gal. iv. 22, 23, 24. In which State of Bondage the Jews were, who sought Justification by the Law, Ver. 5. which was not a Ministrations or Dispensation of Freedom, as that was which was by Jesus Christ, which the true Believers in him were Children of. So then, Brethren, (said the Apostle) we are not Children of the Bond-woman, but of the free, Gal. iv. 31. i. e. they were not under (or Children of) the Law, but of the Gospel. And as there is an Allegory in what is said respecting the free, and Bond-woman, Isaac and

Ishmael, so there is in what is said respecting *Jacob* and *Esau*; for as *Ishmael* was rejected respecting the Promise made to *Abraham*, and the Blessing was to run in the Line and Seed of *Isaac*, so also *Esau* was rejected respecting the same Promise, and the Blessing was to run in the Line and Seed of *Jacob*; for the Promises and the Blessing is to Christ, and in and by him are partook of by true Believers; and Christ came of the Seed of *Jacob*, as well as of the Seed of *Isaac*: *The Promises were made to Abraham, and his Seed; not to Seeds, as of many; but as of one, and to thy Seed (i. e. Abraham's) which is Christ, Gal. iii. 16.* Now as Christ was of the Seed of *Isaac* and *Jacob*, so the Blessing was to run in the one Seed; not in Seeds many, *i. e.* as of *Ishmael's* and *Isaac's* of *Esau's* and *Jacob's*; but *Ishmael* and *Esau* were put by as with Respect to the Covenant, Promise and Blessing made with and bestowed upon *Abraham* concerning Christ's coming of his Seed; it being determined that he should come of the Seed of *Isaac* and *Jacob*, and that the Law should give Place to the Gospel, as *Ishmael* and *Esau*, the first-born, must give Place to their younger Brothers. But what is this to personal unconditional Election and Reprobation, respecting Mens eternal State? There is not one Word said respecting either *Ishmael's* or *Esau's* eternal Reprobation.

Objection.

Objection. But it is said, *Esau* was hated; true, but it was spoken by the Prophet *Malachi* many hundred Years after *Esau* was dead, and could have no Respect to his eternal State, (especially before he had done Good or Evil) it being spoken many hundred Years, as afore-said, after his Death. It is expressly said, that God hates *all Workers of Iniquity*, *Psal. v. 5.* and yet many Workers of Iniquity repent, and obtain Salvation by Jesus Christ. Our Lord Jesus Christ said, *If any Man come to me, and hate not his Father, and Mother, and Wife, and Children, and Brethren, and Sisters, yea, and his own Life also; he cannot be my Disciple,* *Luke xiv. 26.* This cannot (no more than that of *Psal. v. 5.*) be understood of an absolute and final Hatred. Hatred, then, is but a Note of Comparison; *i. e.* in Comparison of the Love that God bears to them that love him, it may be said, he hates *all Workers of Iniquity*; (which he does not absolutely and finally do, until their Hearts be finally hardened through their Wickedness and final Impenitency.) So, in Comparison of the Love which Men ought to bear to Christ, it may be said, they should *hate Father, and Mother, &c.* So, also, in Comparison of the Love born to, and the Preference given *Jacob* in many Things above *Esau*, it may be said, in the same or like Sense

as a Man is said to *bate Father, and Mother*, that God hated *Esau*; which yet he did not do with an absolute and final Hatred; at least not before *Esau* had done Good or Evil: And therefore the Doctrine which makes God to have hated *Esau* with a perfect and absolute Hatred, and not only *Esau* but the much greatest Number of Men, before they had done Good or Evil, is a most pernicious Doctrine; since it is inconsistent with the Nature and Attributes of the divine Majesty so to do, and renders him a most cruel, merciless, hateful Being, so to have done: But the God of Truth is a Fountain of infinite Love, Mercy and Goodness.

That the Preference was given to *Jacob* above *Esau* (as the Gospel is preferred before the Law, the Spirit above the Letter, the second or spiritual Birth above that of the Flesh) I freely grant; and that not of Works, but of him that calleth; *i. e.* according to the Purpose and elective Love of God, (for calling preceeds Works.) And of me to Grace and Love, God chose *Jacob* and preferr'd him before *Esau*, gave *Jacob's* Posterity a Preference to, and Dignity over the Line and Posterity of *Esau*.

And this Preference appeared first, in chusing the Line and Posterity of *Jacob*, to be his Church in that peculiar Dispensation of the *Mosaick* Law, and giving them many Prophets,
 &c.

Sec. Secondly, In giving them the Land of *Canaan* for an Inheritance, being typical of the heavenly *Canaan*, the Mount *Zion* above. Thirdly, In that God chose the Line of *Jacob* and his Posterity, out of whom Christ should be born after the Flesh, in and through whom all the Families of the Earth were to be blessed, with a blessed Visitation of Light and Grace, in which Promise universal Grace and Love is displayed. Fourthly, That out of *Jacob* the Gospel should be preached to all the World. Fifthly, That the Nations that should come of *Esau*, should become Servants and Tributaries to the Children of *Israel*, which was fulfilled in *David's* Time.

Two Nations (saith the Lord to Rebecca) are in thy Womb, and two Manner of People shall be separated from thy Bowels: And the one People shall be stronger than the other People, and the Elder shall serve the Younger, Gen. xxv. 23. As the Apostle in the ninth of the *Romans* referred to this Text: So hereby the Matter is put beyond a Doubt, that what the Apostle spake, related to the two Nations of *Jacob* and *Esau*, and not to them two Persons only personally considered. For *Esau* did not serve *Jacob* in his own Person, but *Jacob* called *Esau* Lord, and stood in Fear of him.

Again, the Prophet *Malachi* makes it plain that the Hatred, spoken of before, related to
Esau's

Esau's Offspring, Mal. i. 2, 3, 4, Was not Esau Jacob's Brother, saith the Lord, yet I loved Jacob and I hated Esau, and laid his Mountains and his Heritage waste, for the Dragons of the Wilderness. Whereas Edom saith, We are impoverished, but we will return and build the desolate Places: Thus saith the Lord of Hosts, they shall build, but I will throw down, and they shall call them the Border of Wickedness, and the People against whom the Lord hath Indignation for ever.

Hence it is evident. that as the Words *Esau* and *Edom* are promiscuously used, so what the Prophet *Malachi* said, related to the People of *Edom*, viz. *Esau's* Posterity, for both the Words spoken, and the Things spoken of, were transacted many hundred Years after *Esau* was dead : And the Reason of God's Hatred against the *Edomites*, was, because they were the Border of Wickedness, &c. which is further confirmed and illustrated by the Prophet *Obadiah*, *Shall I not in that Day, saith the Lord, even destroy the wise Men out of Edom, and Understanding out of the Mount of Esau, Obad. Ver. 8.—For thy Violence against thy Brother Jacob, Shame shall cover thee, and thou shalt be cut off for ever, Ver. 10.* Here *Jacob's* Name is put for, or instead of the Children of *Israel*, as *Esau's* Name is sometimes put, or placed instead of *Edom*, or the *Edomites*. This then being declared to be the Cause of God's Hatred against the

the *Edomites*, viz. for their Violence against *Israel*, &c. Evident it is, that no previous Decree could be the Occasion thereof.

And notwithstanding all these Threatenings, yet there is an express Promise made to the Remnant of *Edom*, by the Lord, and all the Heathen upon whom is Name is, or shall be called, *Amos* ix. 12. And as *Jacob* put on *Esau's* goodly Raiment (which gave a Smell like the Smell of a Field which the Lord had blessed) when he obtained the Blessing: Why might not this signify, that in Gospel Days, the true Believers both of *Jacob's* and *Esau's* Line, should become one in the Gospel Church; and that the Word of the Gospel should be preached forth by *Jacob's* Posterity, as it certainly was, by the Apostles, who were all of the Posterity of *Jacob*, and certain it is, that divers of the *Indumeans* followed Jesus, *Mark* iii. 8.

And it was the Judgment of most, if not of all the ancient Fathers, that *Esau* was saved*; particularly of *Jerom*, *Augustin*, and *Anselm*, *Luther*, *Mollerus*, *Oecolampadius*, all famous Protestants, durst not any of them conclude that he was damn'd. That he was not a reprobate, in the worst Sense of the Word, when *Isaac* blessed him, is as evident as any Thing

* See a Dialogue by T. G. p. 23.

can be: For in the Blessing he had the Promise of the Dew of Heaven; and what is done in Faith, is done according to the Will of God. But *Isaac* blessed *Jacob* and *Esau* concerning Things to come in Faith, *Heb.* xi. 20. Therefore *Jacob* and *Esau* were blessed according to the Will of God.

If any should alledge *Heb.* xii. 17. to prove that *Esau* did perish, because it is said, *He found no Place for Repentance, though he sought it carefully with Tears.*

I answer, That there's nothing in the Text that has any Relation to *Esau's* final Rejection, but as he had sold his Birth-right, to which the Precedency in the Blessing did belong, both in Point of Time and Dignity, and by his own Act, as it were conferred the choicest Blessing upon his younger Brother, by transferring that to him to which the said Blessing was annexed, and did of Right belong; so he could not be heard by all his Prayers and Tears to have the first Blessing; which was already given to *Jacob*, recalled; or have another Blessing equal in all Things conferred upon him, no more than he could reverse, cancel or annul his own Act, by which he had invested his Brother with a Right to that which he now sought to have obtained with Tears; no Place of Repentance was now found for him, respecting that Matter, no reversing the Blessing
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conferred on his Brother *Jacob*, and that justly too, both according to the Counsel of God and *Esau's* Demerits.

But though *Esau* could not obtain the first Blessing, to which Lordship and Dominion belonged, *Gen. xxvii. 29.* so that he must, in his Posterity, be Servant to *Jacob*, or *Israel*, the Prince who prevailed, &c. yet *Esau* obtained a blessing, in which there is a Prediction of his having Dominion, *Gen. xxvii. 40. i. e.* in his Posterity, in and by Christ in the Gospel-day, wherein he should break the Yoke of his Brother, from off his Neck.

So that the Preference which God gave to *Jacob* above *Esau*, in chusing him before *Esau*, and in dignifying of him above, and giving of him Dominion over *Esau*, or *Edom*, under the Dispensation of the Law, doth not in the least imply, that *Esau*, or his Posterity, was reprobated as to their eternal State. *David* said, *Howbeit, the Lord God of Israel chose me before all the House of my Father, to be King over Israel for ever: For he hath chosen Judah, to be the Ruler, and of the House of Judah, the House of my Father, and among the Sons of my Father, he liked me to make me King over all Israel. And of all my Sons (for the Lord hath given me many Sons) he hath chosen Solomon my Son, to sit upon the Throne of the Kingdom of the Lord over Israel, 1 Chron. xxviii. 4, 5.*

Now here are divers Elections; *First, Judah*, out of all the Tribes; *Secondly, The Family of Jesse*, out of the Tribe of Judah; *Thirdly, David*, out of all the Sons of Jesse; and *Fourthly, Solomon*, out of all the Sons of David. Here was a Preference. Dignity and Dominion given to one above and over another, yet this doth not infer any absolute Reprobation or final Rejection of the immortal Souls of any of those who were not so chosen, Elected, preferred and dignified as the Rest; nor yet that those who were thus Elected and dignified could not fall away. For tho' David said, *And he (God) said unto me, Solomon thy Son, he shall build my House and my Courts: For I have chosen him to be my Son, and I will be his Father,* 1 Chron. xxviii. 6. yet, in ver. 9. we have David giving this strict charge unto his Son Solomon, *And thou, Solomon my Son, know thou the God of thy Father, and serve him with a perfect Heart, and with a willing Mind: For the Lord searcheth all Hearts, and understandeth all the Imaginations of the Thoughts: If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for Ever.*

So that Solomon's standing depending on his perseverance in well-doing. And as Isaac was by Promise, Gal. iv. 23. so they are true Children and Heirs of the heavenly Inheritance who

who are of and by Jesus Christ the promised Seed; such by Faith partake of Justification through him, be they of what Stock, Lineage or Family soever they may.

And thus *Esau* is acquitted from absolute decretal Reprobation, and his Lineage is brought upon an equal Foot with *Jacob's* Lineage, under the gospel Dispensation; tho' they were not so under the Dispensation of the Law respecting many Privileges, but they had the Law of Grace in the Heart, (for we have proved that all Mankind had it) and that was sufficient for them.

And as the Scriptures doth not say one Word of God's hating or reprobating *Esau* before he was Born, much less from Eternity, so the drift of the Apostle's arguing, in his Epistle to the *Romans*, and in that to the *Galatians*, was to shew, that Justification was by Faith, and not by the Works of the Law, which he proceeds to do by these Mediums, *viz. First*, In setting forth the great Love of God, in calling the Seed of *Abraham*, and bestowing upon them many Privileges which the *Gentile* World were not made Partakers of. *Secondly*, In shewing, that the Blessing and Covenant was to run in *Isaac's* Line. And, *Thirdly*, In *Jacob's*. *Fourthly*, That the Preference given to these Persons was not of Works, but of him that calleth, (for calling preceedes Works,)

And, *Fifthly*, He proceeds to shew, that as the Love of God had been very largely, and in a very peculiar manner, in many Respects, manifested to the Seed of *Abraham*, *Isaac*, and *Jacob*; for to them pertained the *Adoption*, and the *Glory*, and the *Covenants*, and the *Giving of the Law*, and the *service of God*, and the *Promises*: *Whose are the Fathers*, and of whom as concerning the *Flesh Christ came*, who is over all, God blessed for ever, Amen, *Rom. ix. 4, 5. so*, *Sixthly*, That now the Love of God was largely extended to the *Gentiles* in his beloved Son. And that, therefore, as *Justification* was by *Faith in Christ*, and not by the *Works of the Law*, so now the *Gentile* was upon an equal bottom with the *Jew*: And that yet there was no *Unrighteousness* with God, nor had the *Jews* any the least Reason to *Complain*, as if they were not fairly or equally dealt by, since it was just with God, who had not only so extraordinarily signalized his Love to their Fathers, by preferring them above all the *Gentile World*, as a collective Body, in choosing them and their Seed to Place his Covenant with, and, as aforesaid, in endowing them with many Privileges which others were not favoured with. He also sets forth to them the Love of God in putting by *Ismael*, and in choosing of their Father *Isaac*, tho' *Ismael* was the Son of as godly a Father

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as their Father *Isaac* was. And that they might have no ground to Reason or dispute after this Manner, that *Ismael* was the Son of a Bond-woman, but their Father the Son of a Free-woman; and therefore of Right *Isaac* and his posterity ought to have the Preference.

The Apostle gives them another instance of the signal Love and Kindness of God to them, against which no Exception could lie, and that was of *Jacob* and *Esau*, who were not only begot by the same Father, but both lodged together in the same Womb, and were brought forth by the same Mother; and yet *Esau*, the First-born, was put by, as afore-said, and *Jacob*, the younger, chosen. And that the Apostle might leave them no Room for an Objection; or to argue thus, our Father *Jacob* was a much more godly Man than was *Esau*, and therefore God chose him and his Posterity; I say, to shut out such Objections, or any other that might be brought, the Apostle lets them know, that it was not of Works, but of him that calleth that the Purpose of God according to Election might stand, and that the divine Prediction (which was before the Children were Born, or had done good or Evil,) might be fulfilled, viz. that *the Elder* should *serve the Younger*, *Rom. ix. 12. Gen. xxv. 23.* (which was also typical of the first and second Birth; for as the Elder was to serve the

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the Younger, for all those natural Endowments, Gifts and Abilities, which we have as Men, should be subservient to the second Birth, the new or spiritual Birth.) So the Law must give Place to the Gospel, and that it was just with God to keep close to the Counsel of his own Will, in justifying Men, which was by Faith in Christ, and not by the Works of the Law.

And therefore, since *Jacob* and his Seed were, as aforesaid, so peculiarly favoured, while *Esau* and his Posterity were put by, they had no Occasion at all given them to murmur if others partook of large Benefits and Blessings through Faith in Jesus Christ, while they, the *Jews* shut themselves out by their own Unbelief, and adhering to the Works of the Law, by which no Flesh can be justified. *Gal. ii. 16.* And that this was the Scope and Import of the Apostle's arguing, I doubt not but clearly to evince, that if possible he might provoke by Emulation some of his Brethren, his Kinsmen, according to the Flesh, to seek after the Righteousness which is by the Faith of Jesus Christ.

We come now to the Examination of the 14th Verse of the ninth of *Romans*, which runs this, *What shall we say then? Is there Unrighteousness with God? God forbid. Ver. 15. For he saith to Moses, I will have Mercy on whom I will have Mercy, and I will have Com-*
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passion on whom I will have compassion. Ver. 16. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth Mercy.

The Apostle endeavours to convince the *Jews* of the Righteousness of God in Christ, and that there's no Unrighteousness in him in his shewing Mercy to whom he would shew Mercy, or in keeping close to the Counsel of his own Will, of his shewing of Mercy, which was and is in and by Jesus Christ; and that it was not by willing and running in Mens own Strength, or striving to keep the Law, that would do, since it was of the meer Grace of God that shewed Mercy in Jesus Christ, that as formerly he had been abundantly gracious to *Jacob* and his Posterity; so now he was, and would be abundantly merciful to them that did and should in Time to come believe in his Son. This was the point which the Apostle had to manage, to shew the several Dispensations of God towards Mankind, and the way of his shewing of Mercy to them under the several Dispensations; and to evince that there was no Unrighteousness with him. He goes on, *For the Scripture saith unto Pharaoh, even for this same Purpose have I raised thee up, that I might shew my Power in thee, and that my Name might be declared throughout all the Earth.* The Scripture does not say, that

that God raised up *Pharaoh* on purpose for Damnation, or that he was under the Sentence of Damnation or Reprobation from Eternity; nor can the *Predestinarians* prove by plain Scripture, that *Pharaoh* was utterly damned, (though I do not say that he was saved, but leave that to God,) how do they know but that he repented even while he was sinking under the Waves of the Sea, and might find Mercy in his dying moments, and that the Punishment for his Rebellion might only be upon his outward Man?

Sacred Things belong to God. And is the Secrets of God with them, or do they restrain Wisdom to themselves? They talk, indeed, of a two-fold Will in God, the one descriptive, the other secret; and that according to the one, he willeth not the Death of a Sinner, but would have all Men repent and live; but according to the other, he both would have and has decreed the Damnation of the greatest Number of Men; which does not only render the Almighty inconsistent with himself, but is a Contradiction *in terminis*; for if the Will of God be secret, then they do not know it; if they know it; then it is not secret. But to the Point: the Words, *raised thee up*, are not in the original Text; it should be, *have made that thou remainest*, or *made thee stand*; and the wicked are made to remain, or reserved
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(after great Provocations) to the Day of Destruction; *They shall be brought forth to the Day of Wrath, Job xxi. 30.* So that there is nothing in the text cited which makes for our Adversaries.

Therefore hath he Mercy on whom he will have Mercy; and whom he will, he hardeneth. Thou wilt say then unto me, why doth he yet find Fault? For who hath resisted his Will? Rom. ix. 18, 19. God will have Mercy on all them who embrace the Offers of his Love and Mercy in his beloved Son, this he has declared to be his Will, and he does not find fault where his Will is not resisted, For the *willing and the Obedient shall Eat the Good of the Land, Isa. i. 19.* They shall possess divine Goodness in the Mount Sion above. *Who ever perished being Innocent? or where were the Righteous cut off?* Job iv. 7.

And as the infinite God will have Mercy on all such as meet him in the Way which he has cast up and prepared to shew Mercy in, and seek Justification by Faith in his Son, (which Faith purifies the Heart) and not by the Works of the Law; so he will judically harden all such as walk contrary to his Will, and who will not accept of Justification upon his Terms, but will seek it in a Way that is contrary to him, who worketh all Things according to the Counsel of his own Will;) as

the *Jew* did who sought Justification by the Works of the Law: These God will judically harden, as he did them of old, who, after *they knew God, did not glorify him as God, nor were thankful, &c.**

Nay, O Man, who art thou that repliest against God? Shall the Thing formed, say to him that formed it, Why hast thou made me Thus? Hath not the Potter power over the Clay, of the same Lump to make one Vessel unto Honour, and another unto Dishonour? Rom. ix. 20, 21.

Because this is one of our Adversaries chief Citadels, or Forts, (which stands within the City of their Refuge, the 9th of *Romans*) as they fancy. I shall give it a particular Examination. And, *First*, Both the Apostle *Paul*, and the Prophet *Jeremiah*, to whose Words the Apostle refers, declare and set forth the absolute Power and Sovereignty of God over his Creatures. And, *Secondly*, They as clearly set forth what his Will towards Mankind is.

He has the same Power over Men as the Potter has over the Clay, *to make one Vessel unto Honour, and another unto Dishonour.* As

* As God threatens to Blind and harden the Wicked, it is evident they were not blind and hardened from their Birth; for blinding and hardening implies, that they did or might once have seen, &c. for it is nonsense to threaten to blind a Man that is already blind, or to harden a Man that is already hardened.

the Potter makes some Pots of the same Clay for a far more honourable Purpose, Use and Service, than he does other some (yet the meanest is Useful) and that of his own meer Will and Pleasure; so the infinite God, whose Works are multifarious, hath made Men very different both in Respect to their Capacities and Stations in this World. What large Degrees of Wisdom, Reason, Knowledge, &c. are some Men naturally endowed with, in Comparison of others? Again, How mean, contemptible, and, in a Sense, dishonourable, are the Stations of many Men, in Comparison of the Stations of other Men? And all this of the meer Will and Pleasure of God, who hath made Men to differ; some are to Govern, and some to be Governed, &c,

So that whether we consider Men with Respect to their natural Endowments and Qualifications, or their Stations and Circumstances in this World, some may justly be said to be Honourable, and others, in Comparison of the Honourable, may as justly be said to be Dishonourable, even as the Potter's Pots are some for Honourable, some for Dishonourable Uses. And yet no Man ought to reflect upon God, or in a retorting Manner to reply against him, saying, *Why hast thou made me thus?* Since every one, who has the Use of his Senses, as Man, may be of some Use in the Creation,

except it be his own Fault, and as it is in the Body politic, so also it is in the natural Body, for the less comely Parts in the natural Body are not without their Use and Service. And so again it is in the Church of Christ, for some of her Members may be accounted Dishonourable in Comparison of that abundant Honour that is conferred upon others. Even as *Esau* might be said to be hated, in Comparison of the Love that was born to, and the Privileges which were bestowed upon, *Jacob*.

But what Potter in his Senses, as a Man, was ever known to temper his Clay, and to bestow Abundance of Pains on it on purpose to make the greatest (or a great) Number of Pots for no use; certainly, such a Potter was never heard of, except he may be esteemed such a one who counted it his Glory to make counterfeit Things, *Wisdom* xv. 9. And will the *Predestinarians* render the infinite God of Wisdom and Truth like unto him.

As for a Man to make the greatest, or any considerable Number of Vessels, on purpose for Destruction, and not for any Service, would be to render him ridiculous, or *non compos mentis*. So it cannot by any Means consist with the infinite Wisdom, Mercy, Goodness, and Truth of God, to make the greatest, or any Number of Men on purpose for Damnation. Since so to do, would be to render him a
thousand

thousand Times more inconsistent with himself, than it would render a Man ridiculous to make Vessels on purpose for no use; for a Man would only loose his Labour in making such Vessels, the lifeless Clay not being capable of Pain or Torment; whereas, to make the greatest or any Number of Men, on purpose to suffer the most exquisite, intolerable, insupportable Pains and Torments that can be inflicted, and that to all Eternity, would be to be infinitely more injurious to them, than any could be to the lifeless Clay; and so infinitely inconsistent with infinite Truth, Goodness, Mercy, and Wisdom, that the God of infinite Goodness and Wisdom could not, nor cannot be the Author of it.

The Prophet *Jeremiah* went down to the Potters House, *Jeremiah* xviii. verse 3. *And behold, saith the Prophet, he wrought a work on the Wheels.*

Ver. 4. *And the Vessel that he made of Clay, was marred in the Hand of the Potter; so he made it again another Vessel as seemed good to the Potter to make it.*

Ver. 5. *Then the Word of the Lord came to me, saying,*

Ver. 6. *O House of Israel, cannot I do with you as this Potter, saith the Lord? behold as the Clay is in the Potters Hand, so are ye in mine Hand, O House of Israel.*

Ver.

Ver. 7. *At what Instant I shall speak concerning a Nation, and concerning a Kingdom, to pluck up, to pull down, and to destroy it.*

Ver. 8. *If that Nation against whom I have Pronounced, turn from their Evil, I will repent of the Evil that I thought to do unto them.*

Ver. 9. *And at what Instant I shall speak concerning a Nation, and concerning a Kingdom to Build and to Plant it.*

Ver. 10. *If it do Evil in my Sight, that it Obey not my Voice, then I will repent of the Good wherewith I said I would benefit them.*

Thus we have the Apostle's Sense cleared up by the Words of the Prophet, upon which he built his Argument. And first, The absolute Power and Sovereignty of God over all his Creatures is laid down, and then his Will is as clearly expressed. First, God declareth what he could do. Secondly, What he would do: And as his Power is infinitely great, so is his Will infinitely good; for though he had Power to do with the House of *Israel*, and with all Men, as the Potter did with the Clay, yet he declares it to be his Will, that if a Nation or Kingdom turn from their Evil, though he had pronounced Evil against it, yet he would not bring the Evil denounced, he would not pluck it up, or pull it down, &c. Here is infinite Mercy displayed. But after he had promised Good to a Nation, if that Nation turned from
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the Good and went on in Evil, then he would (notwithstanding the Promise of Good) bring Evil upon it. So that there must be a Condition implied, something must be done by the Nation or Kingdom, in order to make the promised good, sure to that Kingdom or Nation. And thus the Equality of God's Ways is established. Such as Men Sow, they must Reap, at the Hand of God.

And therefore as the Clay, in the Hand of the Potter, so ought every Man to be compliable in the Hand of the great Architect of the World, without Retortingly replying or answering against God, and saying, *Why hast thou made me thus?* Since he made nothing by Designation, to an evil End. To conclude upon this Text, it plainly appears, that as the Power of God is infinite, so is his Love and Mercy towards Mankind, and that he will not exert his Power to their Destruction, until he have manifested his infinite Love to them, by exercising his Mercy, Patience and long Forbearance, in order to reclaim them from the Evil of their Ways, that they might be saved. And this is confirmed by what follows; *What if God, willing to shew his Wrath, and make his Power known, endured, with much long Suffering, the Vessels of Wrath fitted to Destruction: And that he might make known the Riches of his*
Glory

Glory on the Vessels of Mercy, which he had before prepared unto Glory, Rom. ix. 22, 25.*

It is Nonsense to say, that God first made them Vessels of Wrath, and fitted them for Destruction, and then waited upon them with much long Suffering; for since the Long-suffering of God is to be accounted Salvation, *2 Pet. iii. 15.* it is plain that he had not made them on Purpose for Destruction on whom his Long-suffering waited. But after they had rendered themselves unworthy of his Love, and by their Rebellion and great Provocations had fitted themselves for Destruction, God still waited upon them with much Long-suffering, if happily they might by his Goodness and Long-suffering have been led to Repentance and Amendment of Life; and if not, that he might the more abundantly make known the Riches of his Glory on the Vessels of Mercy, even such as had been under the Preparatory Work and Drawings of the Father, who thereby were drawn to Christ, and received the Mercy of God, even the Remission and Pardon of their Sins in and by Jesus Christ, that they might sing the triumphant Song of eternal Praises to him, who by his Love and Mercy to them had made them, Vessels of Mercy to found forth his Praises to the Days of Eternity;

* They were prepared unto Glory by Faith and Holiness, without which no Man can please, or see God,

while

while others, through their own Default, must be punished with eternal Torments. But if God did not put all Men in a Capacity to enjoy eternal Life by his Son, but punishing a great Number of Souls to all Eternity for what they could not by any Means help, then he would be so far from ever being merciful, that he would not be just to them, and consequently this Song would be taken away, *viz. And they sung the Song of Moses the Servant of God, and the Song of the Lamb, saying, Great and marvellous are thy Works, Lord God Almighty, just and true are thy Ways, thou King of Saints, Rev. xv. 3.* But to return to the ninth of the *Romans*. The Apostle goes on, *Ver. 24. Even us whom he hath called, not of the Jews only, but also of the Gentiles.* Thus the Apostle brings the *Gentile* upon the Level with the *Jew*. The Apostle goes on, *Ver. 25. Also in Hosea, I will call them my People, which were not my People: And Her, beloved, which was not beloved.*

In the same Sense that *Esau*, or *Edom*, was hated, the *Gentiles*, as a collective Body, were not beloved; that is, in Comparison of the Love which God once bore for, and the kind Regard he shewed to the Seed of *Jacob*. But those of the *Gentiles* now who had received the Son of God's Love, were beloved with a super-abundant Love. And this the Apostle

of the *Gentiles* farther illustrates in *Ver. 26. 27, 28, 29.* And then he proceeds thus, *What shall we say then? that the Gentiles which followed not after Righteousness, have attained to Righteousness; even the Righteousness which is of Faith, Ver. 30. But Israel, which followed after the Law of Righteousness, hath not attained to the Law of Righteousness.* And in the next Verse the Apostle gives the Reason of it, bringing it in with a Query, and answering the Query thus, *Wherefore?* (that is, wherefore had they not attained to the Law of Righteousness? he answers) *because they sought it, not by Faith, but as it were by the Works of the Law: For they stumbled at the stumbling Stone, Ver. 32.* Hence plain it is, that the very Design and Drift of the Apostle's Discourse in the ninth of *Romans*, and indeed almost through that whole Epistle, as well as in his Epistle to the *Galatians*, was to convince the *Jews* of the Righteousness of God in Christ, and to shew that Justification was by Faith, and not by the Works of the Law; yea, and also to confirm and establish both believing *Jews* and *Gentiles* in the Truth of that Doctrine, he being fully apprized of the Design of false Teachers, who sought to Legallize away the Gospel Dispensation, by re-introducing a Company of antiquated Ceremonies.

And

And that the Apostle might with the more Advantage come upon the *Jew*, and have the greater Influence upon him in his inculcating the Doctrine of Faith in Jesus Christ, he sets before that People the great Love of God to *Abraham*, *Isaac*, and *Jacob*, and the great Privileges which the *Jewish* Nation enjoyed. So that they, of all People, had the least Occasion to murmur or complain, or to think that they were hardly dealt by, if such of them were set aside as sought Justification by the Works of the Law, and not by the Faith of Jesus Christ: And if the heavenly *Canaan*, the Inheritance that is incorruptible, and which fadeth not away, was bestowed upon the spiritual Circumcision, the *Jew* in Spirit, the true believer in Jesus Christ. This, as aforesaid, was the Point which the Apostle had to manage, he had nothing to do with personal unconditional Election and Reprobation, asserted nothing concerning God's decreeing from all Eternity whatsoever came or comes to pass; for if he had done so, he would have given the unbelieving *Jews* a notable Handle against him. They might have argued thus, Our Unbelief was unchangeably and irreversibly decreed from all Eternity: If thy Doctrine be true, wherefore then dost thou blame us for it, or tell us that we stumbled at the stumbling Stone, and did not attain to the Law of Righteousness,

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because we sought it not by Faith in Christ, but by the Works of the *Mosaick Law*? For what God has immutably decreed cannot be wrong. We must do as he has decreed we should do; we must stumble and fall; and miss of eternal Life, if he will have it so: Who then art thou, *Paul*, that highly blames us for stumbling at the stumbling Stone, when God has decreed we should do so? Away with thy Inconsistencies; thou art no true Minister, but an Impostor, &c. Thus, or after this Manner, they might have argued against the Apostle, if he had held forth the heterodox Doctrine of the *Predestinarians*.

But the excellent Apostle preached the healthful Doctrine of universal Grace and Goodness, and exalted the Doctrine of the Gospel, setting aside the Work of the Law of *Moses*, and holding forth Faith in Christ both to Believers and Unbelievers as the one Thing needful. He adds, *Rom. ix, 33. As it is written, Behold, I lay in Sion a Stumbling-stone, and Rock of Offence: And whosoever believeth on him, shall not be ashamed.*

As Christ was a Stumbling-stone and Rock of Offence to Unbelievers, to such as stumbled at him, so it was their Shame that stumbled; but they that believed had no Cause to be ashamed. And as the Word (*whosoever*) is an indefinite Term, it is equivalent to universal: which

which clearly implies, that whosoever among all the Sons of *Adam* did or should believe on him, should not be ashamed *; so that the Way is left open to all Men. And we proceed now to the next Chapter, *Rom. x. 1.* *Brethren, my Heart's Desire and Prayer to God for Israel is, that they might be saved.* Ver. 2, 3, 4. *For I bear them Record, that they have a Zeal of God, but not according to Knowledge. For they being ignorant of God's Righteousness, and going about to establish their own Righteousness, have not submitted themselves unto the Righteousness of God. For Christ is the End of the Law of Righteousness to every one that believeth †.*

The *Jews*, denying and rejecting the Righteousness of God in Christ, who is the End of the Law, &c. and going about to establish their own Righteousness by the Law, fell short of Justification by Faith in Christ. This was their Fault, and this is that which the Apostle blames them for, and this corroborates what hath been said, *viz.* that it was Justification by Faith

* They had no Occasion to be ashamed who stumbled, if God necessitated them to stumble.

† If *Israel*, who were not ignorant of God's Righteousness, had been reprobated, or under an irresistible Necessity of being damned; then the Apostle's vehement Desire and Prayer that those very Persons might be saved, was both vain, and opposite to the Decree and Will of God, which cannot be, and consequently there was a Possibility of their being saved.

which

which the Apostle held forth to the Jews. And having from *Moses*, Ver. 5 described the *Righteousness which is of the Law*, he goes on, and in Ver. 6, 7, 8, 9, 10. describeth the *Righteousness which is of Faith*, and directs to the Word of Faith nigh in the Heart, &c. Ver. 11. *For the Scripture saith, Whosoever believeth on him, i. e. Christ, shall not be ashamed.* Ver. 12. *For there is no Difference between the Jew and the Greek: For the same Lord over all, is rich unto all that call upon him.*

Here the Apostle sets down the Universality of the Love of God to all Men without Respect of Persons. And in the Close of the Chapter he blames *Israel* for their Rebellion, saying, Ver. 21. *But to Israel he saith, all Day long have I stretched forth my hands unto a disobedient and gainsaying People.*

The Cause of *Israel's* Rejection is plainly set down, and their Disobedience and Gain-saying, not God's Decree, is declared to be the Cause of it.

And in the next Chapter the Apostle declares, that God has not cast away his People; but in ver. 5. saith, *Even so then at this present Time also there is a Remnant according to the Election of Grace.* Ver. 6. *And if by Grace, then is it no more of Works: Otherwise Grace is no more Grace. But if it be of Works, then is it no more of Grace, otherwise Work is no more Work.*

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The Apostle all along, and particularly in this Place, opposeth Grace to the Works of the Law, the last, the unbelieving Jew rested in, and sought Justification by, and not by the Grace and Faith of Christ; whereas Calling and Election is of Grace, not of Works; yet evangelical Works are not excluded, but necessary, in order to *make our Calling and Election sure*; for we are to *add to our Faith Virtue, &c.* and this, by the Assistance of the Grace of election; *i. e.* by that divine Grace whereby calling and Election is. Ver. 7, *What then? Israel hath not obtained that which he seeketh for, but the Election hath obtained it, and the rest were blinded.*

The Reason why *Israel* did not obtain what they sought is shewn before, *viz.* because they sought it by the Works of the Law, by which no Flesh can be justified, *Rom. x. 3, 4. Gal. ii. 16.* and so they were blinded; but the Election, *i. e.* they that received the Grace of Election, obtained it.

The Apostle is positive that the *Jews* were broken off because of unbelief; yet was not their Unbelief such, but that they might, if they did not continue therein, be grafted in again; nor was the Election of the believing *Gentiles* such, but that there was a Possibility of their falling from it, as is plain from the Apostle's Words; which are, ver. 20. *Well: Because of Unbelief*

Unbelief they were broken off, and thou standest by Faith, be not high-minded, but fear. Ver. 21. For if God spared not the natural Branches, take heed lest he also spare not thee. Ver. 22. Behold therefore the Goodness and Severity of God: On them which fell, Severity; but towards thee, Goodness, if thou continue in his Goodness: Otherwise thou also shalt be cut off. Ver. 23. And they also, if they abide not still in Unbelief, shall be grafted in: For God is able to graft them in again.

Thus we have the Sum of the Apostle's Argument in the 9th, 10th and 11th of his Epistle to the *Romans*, and in the 3d and 4th Chapters of his Epistle to the *Galatians*, which amounts to thus much.

1. That Election is of Grace not of Works, which the Apostle illustrates, 1. By God's placing his Covenant with *Abraham*. 2. In his putting by *Ismael*, and choosing *Isaac* that the Covenant, promise, and Blessing might run in his Line. 3. In choosing and preferring *Jacob* before *Esau*. 4. That as Jesus Christ, according to the Flesh, came of the Seed of *Isaac*, &c. and the Blessing and Covenant stood with and in him the Seed, &c. So the believing *Gentile*, whom he calls the Election, obtained the Blessing, while the unbelieving *Jew* was blinded by his Unbelief, and seeking of it by the Works

Works of the Law, and not by Faith, missed thereof. Justification being by the Faith of Christ, and not by the Works of the Law.

5. It may be fairly inferred from the Apostle's arguing, that though the Decree of God be unconditional, respecting the States of Men, *viz.* That the Righteous shall be saved, and the Wicked shall be damned; yet, as it respects particular Persons, it is conditional, since he positively asserts, that if the believing *Gentile* did not continue in the Goodness of God, he would be cut off; and if the unbelieving *Jew* did not continue in Unbelief, he should be grafted in again.

And thus we leave *Romans ix. 10, 11.* and proceed to answer some other Objections.



C H A P. XIII.

Several Objections answer'd and other Texts of Scripture opened, which are usually produced as Objections, and the Doctrine contended for, fully confirmed from Sacred Scripture and sound Reason.

JU D E iv. *For there are certain Men crept in unawares, who were before of Old ordained to this Condemnation, ungodly Men, turning the Grace of our God into Lasciviousness, denying the only Lord God, and our Lord Jesus Christ.*

Not to insist here upon the Word (ordained) which *B. L.* * saith the *Greek* hath nothing of, and that it should have been put fore-written, which very much alters the Case: For upon the Word (ordained) depends the whole Stress of the Objection against universal Grace and Attonement. Yet I say, not to insist upon the vast Difference there is between (ordained) and (fore-written) but taking the Words as they lie in our *English* Bibles. I will abide by it,

* Treat. of Elect. p. 38, 39.

that there is nothing in the Text truly and impartially expofited that makes for the *Predeftinarians*; for 1. It is evident, that they that turn (or turn from) the Grace of God, into Lasciviousnefs, were once in the Poffeffion of it, or at leaft had the Offers of grace made to them, or elfe they could not have rejected it, or have turned from it. 2. And it is certainly the Determination, or Ordination of God, that fuch ungodly Men fhall be condemned, fince by their Ungodlinefs, in turning the Grace of God into Lasciviousnefs, they inevitably plunge themfelves under Condemnation. And indeed, it is impoffible that they fhould efcape Condemnation, who deny the only Lord God, and our Lord Jefus Chrift. And the Text doth not tell us, that they were ordained to be ungodly, to turn the Grace of God into Lasciviousnefs, or to deny the only Lord God and Jefus Chrift. But that thefe ungodly ones were ordained to Condemnation, being indeed that which their own Wickednefs fubjected them unto. For the Apoftle compares them, 1. To the *Ifraelites*, who were charged with the damnable Sin of Unbelief, after they had been faved out of *Egypt*. 2. To the Angels, who being in the bleffed Fruition of Glory, kept not their Principality. 3. To *Sodom* and *Gomorrhah*. 4. To *Cain*, that Murderer of his own pious Brother. 5. To *Balaam*, that Lover of the Wages of Un-

righteousness. 6. To *Corah*, that great Rebel against God.

So that allowing the Apostle *Jude* to be his own Interpreter, and we need go no further for a Reason of these Mens Condemnation.

Ephes. ii. 10. *For we are his Workmanship, created in Christ Jesus unto good Works, which God hath before ordained that we should walk in them.*

It is most certainly the Will and Ordination of God, that all true Christians should daily walk, or be found in good Works; howbeit, all the Appointments of God, as they respect Persons, personally consider'd, do not always come to pass, a remarkable Instance whereof we have in 1 Kings xx. *Abab*, King of *Israel*, having *Benhadad* in his Hand, and letting him go, a Prophet of the Lord said unto *Abab*; *Thus saith the Lord, because thou hast let go out of thy Hand, a Man whom I appointed to utter Destruction, therefore thy Life shall go for his Life, and thy People for his People.*

And the Church of *Ephesus* to whom *Paul* wrote, as aforesaid, afterwards left her first Love; and was threatned with having her Candlestick removed, except she did repent, *Rev. ii. 4. 5.*

Objection. But God expressly said, *That he would harden Pharaohs Heart, &c. Exod. vii. 3.*

Answer

Answer 1. Then *Pharaoh's* Heart was not harden'd from all Eternity, nor yet before that Time, wherein it is said, that God would harden it, since it was spoken of as a Thing yet to be done, not as already done by the eternal Decree of God: And therefore before it was judically hardened, it is plain that he might have done the Will of God.

2. Before this, the Lord said unto *Moses*, *I am sure that the King of Egypt will not let you go*, *Exod. iii. 19.*

And elsewhere it is said, *That Pharaoh harden'd his own Heart*, *Exod. viii. 15, 32.*

3. The Lord might judically harden *Pharaoh's* Heart, because of his former Transgressions, who had dealt so wickedly and unmercifully with his People as he had done.

For, 4. God cannot properly be said to harden any Man's Heart, by infusing Hardness into it (untill by reiterated Sins that Man may be judically given over to Hardness of Heart,) since so to do, would render him the Author of Sin. For if God had infused Hardness into *Pharaoh's* Heart before he did either good or Evil, then was the Almighty the Cause of all the Sins that *Pharaoh* afterwards committed,
which

which to assert is no less than Blasphemy against the Divine Nature and Majesty of God.

5. God is sometimes said to do that which he only gives Occasion to do; thus he is said to have turned the Heart of the Egyptians to hate his own People, Psalm cv. 25. He made them more and mightier than the Egyptians, Exod. i. This made the Egyptians suspicious of them, from whence arose ill and envious Affections towards them, which issued in seeking to weaken and bring them under, by making of them Slaves, &c.

6. Thus the Lord is said to command that which he only gives Occasion to do, as in the Case of *David* and *Shimei*, The Lord hath said unto him (*Shimei*) curse *David*. This *David* expressly affirmed, 2 Sam. xvi. 10. Whereas the Lord only ministered an Occasion or Opportunity to *Shimei* to curse *David*, in bringing *David* into a low and suffering Condition: in which Case there is a reason to believe that *Shimei* might think, that with less danger he might curse *David*, than when he was in the Height of his Glory.

But if God had infused an absolute hatred into the Hearts of the Egyptians against *Israel*, and had really commanded *Shimei* to curse *David*,

David, by moving him by his spirit so to do, or by infusing such a cursed inclination or Resolution into his Heart, then he had been the Author or cause both of the one and the other, which cannot be.

7. If God had really given a command to *Shimei* to curse *David*, then it would have been no Sin in him so to have done ; since if that were true, as it is not, then *Shimei* did, what he did in Obedience to the Lord. And consequently *David* finned with a high Hand against God, when being ready to die, he commanded *Solomon* to put *Shimei* to Death, for cursing him with a grievous Curse. *Ec.* 1 *Kings* ii. 8, 9. But as *David* did not sin upon that Account, so plain it is, that God only administered an Opportunity to *Shimei* to curse *David*, by reducing him to that mournful Estate, *Ec.* and as evident it is, that God could not be the Author, or Cause of *Pharaoh's* Sins, by infusing hardness into his Heart, except it were after the Day of Grace was over as to him ; since he doth not so much as tempt any Man to Evil, *James* i. 13.

It may, it is true, in a sense, be said, that God hardened *Pharaoh's* Heart; 1. In not cutting him off, before he had, by his reiterated Sins, arrived to that degree of hardness, which he afterwards arrived unto. 2. By withdrawing

drawing from him the Presence of his Spirit, which being of a softning, mollifying Nature, whenever it is with-drawn from any Man, thereby his Heart may, in a sense, be said to be hardened.

But as the Contemplation of the infinite Purity and Perfection of the divine Nature and Essence of the infinite God, utterly forbids us to believe, that he can be the Author of Sin; so from thence we may safely conclude, that he cannot harden any man's Heart, by imparting, or infusing hardness into it, at least until the Day of Mercy be over. And thus we leave this matter, and proceed.

Ephes. i. 4. According as he hath chosen us in him, before the Foundation of the World, that we should be Holy, and without blame before him in Love.

This Text (with others of like import) militates directly against the Doctrine of unconditional, personal Election and Reprobation, (though some weakly fancy, it holds correspondency with the said Doctrine). For if these believers were chosen in Christ, then they were not personally chosen without any Respect to their being seen in him; or as such as would, in Time, believe in him; and this strikes at the very Root of personal, unconditional Election, &c.

And

And as to those Words (before the Foundation of the World) they only import an eminential Priority, or a Priority in Respect to Excellency, Worth and Dignity in him that chooseth, and not in Point of Time; there being no time past, nor to come with him, whose Presence is an eternal Presence, and his Acts eternal and unchangeable Acts. But hear *Goodwin* upon the Point:

‘ Nor doth that Expression of *Paul*, saith
 ‘ he, concerning God’s choosing Men in Christ,
 ‘ before the Foundation of the World, import
 ‘ any act in God, that is past, and now ceaseth
 ‘ to be in him; but only the standing Counsel
 ‘ and good Pleasure, which is eternal in him,
 ‘ (being nothing else but himself, and his di-
 ‘ vine Essence) of giving Life and Salvation
 ‘ unto those who Believe in Jesus Christ, by
 ‘ the Means which he graciously purposeth
 ‘ also to vouchsafe unto them; and accordingly
 ‘ vouchsafeth for this End. The Reason why
 ‘ the Scriptures usually express the Acts of
 ‘ God, which are eternally permanent in him,
 ‘ by Verbs of the Preterperfect Tense, and in
 ‘ Phrases importing time Past, is (as *Anselem*
 ‘ long since well observ’d) because there being
 ‘ no words used, or known amongst Men,
 ‘ which signify that permanency, or presence,
 ‘ which is proper to Eternity; Words signi-
 ‘ fying time Past, are taken up by the Holy
 St Ghost,

' Ghost, to express Matters of that Consideration and Import, rather than others, which
 ' signify either the Time present, or to come;
 ' because that which is past, being unchangeably Past, and in no possibility of being any
 ' other than past, holds better Agreement with,
 ' and more like unto that, which is eternally
 ' [and so, unchangeably] Present, than either
 ' that which is Present, in Time, or Future;
 ' inasmuch as that which is Present, is not unchangeably Present, but will shortly be
 ' Past, and that which is Future is not unchangeably Future, but will in time be Present, and after this Past.' *Redemption redeem'd*, p. 62, 63.

As the Acts of God are eternally permanent in him, so Things of an eternal Nature cannot be measured by the Measure of Time, but by that which is adequate to Eternity. And though God sometimes call *Things which be not, as though they were*, Rom. iv. 17. Yet there can be no Mutability in him; no first nor second, in Order of Time; no Time past or to come; not before nor after with him, who is essentially eternally, immutably, ineffably, and indivisibly one, one in divine Nature and Essence, one pure, eternal, undivided, single, simple Essence Will and Thought: Who with his infinite Hand metes out Time to Man, but can only be his own Measure or the Measure of himself. He
 changeth

changeth Times and Seasons, but cannot be
 changed with Time; all Time is shut up in
 him, who is eternal; for in Eternity there is
 no Time, and consequently no Time past or to
 come, nor before nor after, in Point or Order
 of Time. And as the infinite God holds all
 Times and Worlds in his infinite Hand at once,
 so with one Glance of his infinite Eye he views
 the transcendent Heights and Glories of his own
 Eternity, and has infinite Pleasure and Satisfac-
 tion in beholding the infinite Beauties and Per-
 fections of his own infinitely perfect Essence
 and Goodness: And at the same glance he views
 these low Regions, and takes Notice of his
 Creature Man with a regardful Eye, unto whom
 he gives Laws which are good, and for Man's
 Good, whereby, and according to which Man
 may regulate himself so as to enter into the
 Fruition of that Goodness, from whence they
 came by the Assistance of the divine Spirit.
 And though those Laws, Decrees, or purposes
 of God concerning Man are eternal in them-
 selves, as they are in and from him that is eter-
 nal; yet as they respect Man's Walking here in
 Time, they take Date in Time as to Man, who
 has a measure of Time meted out unto him;
 then they take Date as to Man even when
 Man is capable of taking Cognizance of them,
 and not before, for that cannot be the Rule of
 Man's Walking, which he cannot by any

means come to the Knowledge of; and no Man can come to the Knowledge of the Will of God before he be capable of it; and consequently no Man could be reprobated before he was born, or had done Good or Evil, since *where there is no Law (manifested,) there is no Transgression, Rom. iv. 15.* And as to choosing Men before the Foundation of the World, it only respects the Act of Choice being in God who is from all Eternity and so (speaking after the Manner of Men) from before the Foundation of the World, (though there be no before nor after in or with him.) But though the Act of Choice be in him that is Eternal, and so Men may be said, in a Sense, to be chosen before the Foundation of the World, as that Act by which they were or are chosen was in the Sense aforesaid before it; yet are they not actually, and *de facto*, chosen before they have a Being.

But if some Men will put a different construction upon the Apostle's Words from what I have done, let them have it their own Way, since they can gain nothing by it; for as the Choice is expressly said to be in Christ, plain it is, that it could not be personal and unconditional, without any Respect to their being in him in whom they are said to be chosen; and consequently they were seen or foreknown (since we must use the Word) to be such as would
actually

actually in Time believe in Christ. And these, be they who they will, many or few, may very well be allowed to be chosen in Christ before the Foundation of the World; being *Elett* according to the Foreknowledge (or Pre-approbation) of God the Father, through Sanctification of the Spirit unto Obedience, and sprinkling of the Blood of Jesus Christ, 1 Pet. i. 2. For whom he did foreknow, he did Predestinate to be conformed to the Image of his Son, that he might be the First-born among many Brethren, Rom. viii. 29.

From these Scriptures it appears, that Choice, Election, and Predestination is according to the Foreknowledge of God; and whether the Word (Foreknowledge) be taken in a proper or improper Sense, the Words (Choice, Election, Predestination,) ought to be taken in the same Sense; and being so taken, it will appear, and that very evidently, that either those Believers were not actually chosen elected or predestinated, until they actually believed in Christ, or until they were foreknown to be such as would in Time believe in him: And this directly contradicts the Doctrine of personal unconditional Election and Reprobation.

Psal. cx. 3. *Thy People shall be willing in the Day of thy Power, in the Beauties of Holiness from the Womb of the Morning: Thou hast the Dew of thy Youth.*

From

From this Text it is inferr'd, that God's People cannot miss of Salvation, for they must and shall be willing, &c. And that the Doctrine of universal Attonement, placeth too much upon the Will of Man.

To which I answer, 1. That the Words (shall be) I conceive, are a Supplement of the Translator's, they being put in different Character. And as the Translator's of our Bibles into *English* were generally *Predestinarians*, so (according to *Goodwin*) some of them at least too much stained their Honour by bending several Places of Scripture beyond what the original Text would bear, with a Design, without Doubt, to make the Scriptures speak as favourably as possible, or as much in Favour as possible, of their darling, partial, particular Notion. And they might, I presume, (though in this I shall submit to better Judgment) very properly have made the Text last cited run thus, *Thy People are willing*, &c. For it was the Gospel-day that the Psalmist's Words had Reference unto, wherein God's People, *i. e.* such as became really his by a true and firm Belief in his Son, are truly willing, when such, to serve him by the Assistance of his powerful and gracious Spirit. And this is all that the Text holds forth.

2. They

2. They that hold the Doctrine impleaded, do much more exalt the Will of Man, than they that hold the Doctrine pleaded in this Treatise. For, 1. It is either Man himself, or the Spirit of God in Man, that believeth; if the last, then it is the Spirit of God in the Man, and not the Man, that shall be saved: Which, as it is ridiculous, so it leaves Man in an utter Incapacity of Salvation, and is consequently far from magnifying the free Grace of God to Man. For it is he that believeth that shall be saved, and if no Man can believe, but only the Spirit of God believeth, then no Man can be saved. But,

3. If it be Man, *viz.* Man himself, who is constituted of Spirit, Soul and Body, that believeth, as it is: then there is some sort of faculty, power or will in the Soul whereby Man is capable of believing: yea, and whereby he doth actually believe, (by the assistance of the Spirit of God, for without divine Aid, no Man can savingly believe:) or else it could not be truly said that any Man ever did believe: But the Apostle tells us, that *with the Heart Man believeth unto Righteousness*, Rom. x. 10.

And since it is with the Heart (in which the Apostle placeth the Soul with her Senses) that Man believeth, it is plain, that the Constitution, Contexture or Composition of Man is
such

such; or that God has endowed the rational Soul with such intelligent and excellent Faculties, as that the Power of believing (through the powerful Persuasions and Assistances of Divine Grace) is lodged in Man: For which, and manifold more and other Mercies, Man is unutterably indebted to the supreme Being, for it was of free undeserved Love that the infinite God did so curiously Frame and Endow the Soul of Man with such excellent Faculties as afore-said.*

And though Man by his Fall lost the Capacity of believing, yet by the gracious Promises that was made quickly after the Fall, the Capacity of believing unto Life was restored, or else in vain was the Promise made. Or in what Sense can it be said, that by Christ's *Stripes we are healed*, if by the promised Seed, or the Promise made of the Seed of the Woman, &c. and the Death and Sufferings of Jesus Christ, (who died, in the Account of God, for Men when the Promise was made, or when he was delegated by the Father, to be a propitiatory Sacrifice for the Sins of the World,) Man did not receive a renewed Capacity to believe unto Life eternal, through the renewed Visitation of the Love of God? But as *all have sinned, and come short of the Glory of God*,

* The Gift of believing is God's, but the Acts of believing is Man's.

Rom. iii. 23. so all must receive renewed Assistances and Influences from the Grace and Spirit of God before they can savingly believe. And as it is from or of the free and undeserved Love of God that Men are put into a Capacity to believe, so they are put into this Capacity by the irresistible Hand and free Grace of God: So that all the Glory belongs unto the Grace, and nothing of it unto Man simply considered as Man, since he neither did nor could put himself, or be any way instrumental to put himself, into this Capacity but was put into it by an irresistible Hand of Grace. But though Man is put into this Capacity of believing by an irresistible Hand, yet he is not irresistibly forced to believe; for Compulsion is inconsistent with Belief, believing being an Act of the rational Soul: And except Man be invested with a Power of believing, no Man could be saved, since it is he that believes that shall be saved. It is granted, that the original Spring and primary Cause of and Motive to believe is in God, but the Act of it must be attributed unto Man; for he that's absolutely over-powered, and forced to believe (if such a thing could be) not only above, but contrary to his Reason, Judgment, and understanding as a Man, that act of believing could not more properly be called his Act, than if a Man should, by a Hand too strong for him to resist, be absolutely

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forced

forced to thrust a Knife into his own Bowels, the Issue whereof cost him his Life, be properly called his Act. *

And since upon this very hinge the Substance of that which is contraverted in this Treatise turns, it is necessary this matter be fully examined, for either Men have a Choice in what they do, or they have not. If they have no Choice nor liberty of Will, but are absolutely determined to do what they do from their Birth to their dying Moments, then he that absolutely determines them is the Cause of all the sins which they commit, (if necessity and sin be consistent;) which renders God the Author of Sin, and centers in Blasphemy: Or else there is no such Thing as Sin. If they have a Liberty of Choice, as most certainly they have, then they are not forced to believe what they believe, but their Destruction is of themselves if they miscarry. And let Men attribute as much as they will or can to the free Grace of God about the Act of believing and doing well, in drawing, wooing, persuading, assisting and strengthening the Creature to Believe, &c. so that the Act of Believing may but properly be attributed unto Man: and I am willing to

* Certainly, the holy God cannot universally determine Men from their Birth to their Death by an irresistible influence to all the most wicked Actions which they commit, since it is inconsistent with the infinite Purity and Perfection of his divine Nature and Essence.

go as great a length with them that Way as they can desire.

But since Men are so deeply interested in the Act of believing, as that if they do not believe, they cannot be saved; it clearly follows, that there is so much Liberty of Choice left unto Man, as that he may, or may not believe: And if he does believe, it is by the Assistance of the gracious Spirit of God, which yet doth not work so Forcibly, except in some particular Cases, but that it may be resisted: Though there may be a blending or mixture of necessity with Freedom. But still, it is one Thing that Men are assisted to do, and another Thing what they are forced to do; to force or compel to every Action is both inconsistent with Truth and Reason; to assist in well-doing, or to do well, is consistent with both. And as man's Will is depraved through Sin, so he is more liable to choose Evil than Good; and whosoever chooseth that which is Good, and believeth unto Life eternal, the Good Spirit of God, or God in Christ, is the efficient Cause of it. So that we do not place a Power in the Soul or Will of Man, simply or abstractly considered, without the Assistance of divine Grace, but in conjunction therewith, to believe unto Life. Why then do our Adversaries brand us with the opprobrious Epithet of Free-willers, and stigmatize the Doctrine

of universal Attonement with *Armenianism*, *Socinianism*, and *Pelagianism*, since as it is already clearly evinced, the People called *Quakers*, hold, that Man of himself, without the Assistance of the Grace of Christ, cannot do any Thing that is Good.

But they whose Doctrine I impugn are the great exalters of free Will, For, *First*, They that hold it, generally deny the immediate Motions, Leadings and Teachings of the Spirit of God; * so that their Faith is but fancy, or, at best, but building upon human Authority, and therefore taken up and pleaded for in the Will of Man, For if they Act Faith upon Christ, it must either be by the immediate leadings and assistances of the Spirit of God, or by the Power of their own Wills; the first they deny, and therefore it must be the last; consequently they are great exalters of free Will.

Secondly, They that hold, that the greater Part of the visible Church Perish, and yet bid every Man, where their Preachers Officiate, act Faith upon Christ, both contradict themselves, and put People upon believing that, which upon their Principles they have no Ground for; But so our Adversaries do, and therefore they are great exalters of free Will.

* I have met but with one Man that clearly held immediate Revelation or divine Inspiration among those that deny universal Attonement.

Were I minded to bend my Discourse this Way, I could greatly enlarge upon this Theme; but this may suffice at present.

Certain it is, that the People called *Quakers* cannot be justly charged with exalting free Will, considered abstractly from or above the Spirit, since they always give grace the Preference, and constantly affirm, that Men of themselves, without the Conjunction or Co-operation of the divine Grace, cannot choose any Thing that is Good, yea, that the good Spirit of God must first present the Good, and then stir them up, and help them to lay hold of it: And yet at the same Time there must be a co-incidence in the Will of Man, when thus visited and stirred up by the divine Spirit to choose and lay hold of that which is Good, or else he could not be said to choose it, or to believe unto Life; which the holy Scriptures abundantly declare to be the Duty of Man. And as he is said to be *fearfully and wonderfully made*, Psal. cxxxix. 14. so there is certainly a very great and wonderful excellency in the Frame, Contexture, Composition and Constitution of Man, (the Emblem and Vicergerent of his Maker) whereby he is rendered capable of Acting upon a rational Bottom, and by the Assistance of the holy Spirit to do the Will of God: And *he that doth the Will of God abideth for ever*, 1 John ii. 17.

CHAP.

C H A P. XIV.

Divers Texts of holy Scripture explained, a Liberty of Choice, and Power of believing Lodged, through divine Assistances, in Man clearly demonstrated.

AS no Man can abide in the Favour of God without doing of his Will, nor no Man can do his Will, but by his Grace, nor believe contrary to his Reason; since it is with his Reason he must believe: So God, who commandeth all Men every where to repent, doth not force all or any Man to Repent; Repentance being an Act of the rational Soul. And the Tenor of the Gospel is, that Men should Repent and Believe. Thus the best Preacher that ever trod on Earth, expressed himself, *The Time is fulfilled, and the Kingdom of God is at Hand, repent ye, and believe the Gospel*, Mark i. 14, 15. *But except ye Repent, ye shall all likewise Perish*, Luke xiii. 3. So again, Verse 5. and when our Saviour, who preached this Doctrine himself, sent forth his Disciples, he sent them with the same Message, *i. e.* the same in the Root
and

and ground, for true Belief implies Repentance: *And as you go, Preach, saying, the Kingdom of Heaven is at hand, Matth. x. 7. The Kingdom of God is come nigh unto you. So Luke. x. 9. He that believeth and is Baptized shall be saved, but he that believeth not, shall be damned, Mark xvi. 15. 16.* Here is the Terms of Salvation clearly laid down: But to what purpose should they be proposed to Men, if Men are not capable of making Use of their Reason and understanding as Men, but are like irrational or inanimate Creatures, and can do nothing but what they are forced, and carried forth irresistibly unto.

Certain it is, that the Apostles of our Lord prosecuted this method in preaching the Gospel: Thus *Peter* preached Repentance, saying, *Repent ye therefore and be converted, that your Sins may be blotted out, &c. Acts iii. 19.* So *Paul* when he was giving an Account of his preaching the Gospel, *testifying both to the Jews, and also to the Greeks, Repentance to wards God, and Faith towards our Lord Jesus Christ, Acts xx. 21.* Strange and unaccountable it is that Jesus Christ should marvel because of the unbelief of some People in the Days of his Flesh, *Mark vi. 6.* If their unbelief was peremptorily and unchangeably ordained, which must be, if all Things respecting Angels and Men were so ordained from all Eternity, as the

the *Westminster Confessors* say they were. This Ordination (if such a Thing was) must either be unknown to Christ, or else he must marvel without a Cause; for if he knew that their Unbelief was immutably ordain'd, he had no Reason to marvel at it) the first Divests our Lord and Saviour Jesus Christ of his Godhead; since it renders him not so knowing as the *Westminster Confessors*. The second renders him no less than an Hypocrite, who is God blessed over all.

The Doctrine of personal unconditional Election and Reprobation, with all its Consequences, is for ever to be Aborr'd; being inconsistent with Sacred Scripture, with sound Reason, and an enemy to the Doctrine of our God and Saviour.

Nothing certainly can be more opposite to good Sense, sound Reason, Sacred Scripture, Truth and Goodness, than that the God of Truth should call Men to repent and believe, to wash and make them clean, to put away the Evil of their Doings from before his Eyes, to cease to do Evil, and learn to do Well, without giving or offering them sufficient saving Means whereby they might repent, believe, wash and be clean, &c. * Certainly, the infinite

* The Children of *Israel* had most certainly a Liberty of Choice, &c. or else the merciful God mocked them when he spake

nite God cannot thus call to Men with a Design to mock and delude them, to put a Sham and Cheat upon them, by prophesying in the most solemn Manner that could be, that he would not have them die, when he has immutably decreed their Death and Damnation: Far be it from the Righteous God to deal thus with the Sons of Men, whom he hath so curiously framed. In short, the Doctrine impleaded in this Treatise is consistent with Truth,

spake to them thus, *And if ye walk contrary, unto me, and will not hearken unto me; I will bring seven Times more Plagues upon you according to your Sins; I will also send wild Beasts among you, which shall rob you of your Children, and destroy your Cattle, and make you few in Number, and your Highways shall be desolate. And if ye will not be reformed by these Things, but will walk contrary unto me, I will punish you yet seven Times for your Sins,— And if ye will not for all this hearken unto me, but walk contrary unto me: Then I will walk contrary unto you also in Fury: and I, even I, will chastise you seven Times for your Sins. And ye shall eat the Flesh of your Sons, and the Flesh of your Daughters shall ye eat. And I will destroy your high Places, and cut down your Images, and cast down your Carcasses upon the Carcasses of your Idols, and my Soul shall abhor you, Levit. xxvi. 21, 22, 23, 24,—27, 28, 29, 30.*

How devoid of Reason, Truth and Justice do the Tenets of the Opposers of universal Grace and Attonement render the Words of the Holy Ghost. For if these People's Will were irresistibly determined, then they could do no otherwise than they did, and consequently God abhor'd them for what he necessitated them to do, Being himself the Author of their Sin, if they committed any, and with most biting sarcastical Expressions threaten'd them, without any just Cause.

with Equity, Mercy, Grace, and Goodness; with Reason, Justice and Charity, which is the Bond of Perfection,

Doctrine it is, which makes the greatest number of Mankind, Subjects of Hell, before they were born; Kills them before they had Life; makes them Servants of Sin before they Sinned; arraigns, judges and condemns them while Innocent, and gives them no Liberty to put in one Plea for their Lives; but having pass'd the Sentence of eternal Death and Damnation upon them, before they did Good or Evil, or were yet produced or brought forth into the World, it shuts them up in its own dark Abyfs of a feigned, Imaginary, unmerciful, eternal, decretal Reprobation, which is Darkness itself.

And when they are brought forth into the World, sends some of them from off their Mothers Knees into the smoaky Pit, to be tormented with the most exquisite Torments to the Ages of Eternity.

Makes others of them act, a short Space of Time, such Things as will unavoidably bring them to the same Place of insupportable Torments; and never offers them any saving Terms of Salvation. *i. e.* saving Grace, saving Means of Help, with a real Design that they should be better'd by it.

O monstrous, Inhumane and Hellish Barbarity! Behold the Doctrine of Personal, Unconditional, Decretal, Irrevocable Reprobation, that Child of *Erebus*, conceived in the Womb of Darkness, and propagated by the Father of Lies.

But the Doctrine which is according to Godliness, or the Gospel of God our Saviour, calls all Men every where to repent and believe, offers saving Health, saving Grace, sufficient Means of Salvation to all Men, preacheth forth the Love and good Will of God to all Men, is glad Tydings of great Joy to all People, is preached to every Creature, *i. e.* every Man under Heaven. This is a merciful and gracious Doctrine, a Doctrine of Love and Tenderneſs, and of univerſal Charity; a Doctrine that hath Truth, Reason. and Sacred Scripture in its Favour, and which adorns the Chriſtian Religion. And this is the Doctrine which is freely preached and publiſhed, maintained and vindicated by the People called *Quakers*, and owned to be Orthodox by the Generallity of the *Episcopalianſ*, the *Lutheranſ*, and ſome of the moſt Judicious and Moderate of the *Presbyterians*. *Baptiſts*, and others: Even the Doctrine of univerſal Grace, univerſal Love and Atonement by Jeſus Chriſt: *To whom be Dominion for ever,*

But further, If all Men, all the Days of their Lives, be under an abſolute Neceſſity to cominit

all the Sins that are committed by them, then Praise, and Reprehension, Exhortations, Counsels, Threatnings, Warnings, Rewards and Punishments, are all vain and unjust; yea, Vice and Virtue, Righteousness and Wickedness, Heaven and Hell, are only empty Names if this be true: For who can believe, that a just God can secretly necessitate Men to commit all the sinful Actions which he openly forbids, and punish them for committing them with the most exquisite Torments of Hell to all Eternity.

If we have any true Notion or Idea of God, it must be, that he is just, sincere, merciful, gracious, Long-suffering, and abundant in Goodness and Truth: which can no Way consist with his irresistibly determining and necessitating the greatest Number of Men to commit such Sins as he openly commands them not to Commit, and for the doing of that which he has made absolutely necessary for them to do to wreak his eternal Vengeance upon them. Either Men are (at least in some Degree) free in the Good or Evil they do, or Good is no longer Good, Evil is no longer Evil: For it cannot be Evil for any Man to do that which he is always irresistibly necessitated to do by the God of Truth. No Man is bound to avoid what is unavoidable; and every Man that (continually) acts necessarily, doth but what he ought. Shall I blame the Stone that hits me, and the Stick that

that strikes me; or the Hand that throws the Stone, and moves the Stick? Surely the Hand. And if God has made it irresistibly necessary that the greatest Number of Men shall sin from the Cradle to the drawing their last Breath, they are no more to blame than the Stone or the Stick, since it is the Hand that made it necessary, which is the Cause. But for the same Hand, which irresistibly necessitated to punish both insupportably and eternally for that which the numberless Number of wretched Beings were necessitated to, is very unaccountable, and inconsistent with the Nature and Attributes of the ever blessed God.

Are the Springs of a Machine responsible for the Motions which are irresistibly placed therein? No, sure: No more are we for our Will, if an unavoidable and irresistible Necessity forces us to will what we do will: Though in some Cases I think it may safely be admitted, that there is a Mixture of Necessity with Freedom. And if it should also be admitted, that in some Cases, or upon some extraordinary Occasions, at some Times, and respecting certain Persons, there has, and may be, an irresistible Necessity and Determination; I cannot at present see, that it could in any the least Degree hurt the Cause, or Affect the Doctrine of universal Redemption. For be it supposed, that when the Holy Ghost filled the

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Disciples of our Lord, *And cloven Tongues, like as of Fire sat upon each of them, and they spake with other Tongues as the Spirit gave them Utterance.* Acts. ii. 3, 4. That they were irresistibly necessitated to do what they did, as they (with others) were several Times afterwards, upon several Occasions also, under the same or like Necessity; yet that will no more prove, that all Men are at all Times under an irresistible Necessity to do what they do, than because some Men are flexible, bountiful or free and grateful, that therefore all Men are so, or that none of the Sons of Men are cruel, inflexible, ungrateful, &c. And *

Again, supposing, that *Pharaoh* was under an irresistible Necessity to pursue *Israel* into the Sea, and necessarily perished; and that *Ahab* was necessarily determined to go up against *Ramoth Gilead* and deceive by the lying Spirit which entered his (false) Prophets, and also that *Judas Iscariot* was under an irresistible Necessity after he received the Sop, (though the Sop was no cause of it) to betray his Lord and Master as he did, yet from hence it could not be fairly inferred that these very Men were under an irresistible Necessity to do all that they did from the Time they were

* Though some Persons sometimes may be under an irresistible Necessity, yet it does not follow that the same Persons are always under the same Necessity.

born to the Day of their Death: Much less can it be made appear that all Men are under an irresistible Necessity to commit all the Sins they do commit: Nor yet, that all the good Deeds that are done, are done by an irresistible Necessity. We may easily discern by the Apostle *Paul's* Epistles, that sometimes he was under a Necessity, sometimes he did what he did freely, by Permission, &c.

We read of some in the Sacred Records who were blinded, hardened, &c. But it does not from thence follow, that they were blinde and hardened from the Womb to the Grave, but the contrary, for whenever God is pleased to threaten with Blinding and and Hardening, it is clearly implied, that those Persons whom he thus threatens were not antecedently blinded or hardened, but had, before his saying he would blind and Harden the Capacity of seeing and believing unto Life. And it is very certain, that God may very justly blind and harden Men for their repeated and great Provocations. And we do not read in the Holy Scriptures of any, who were thus threatned but such as by their great reiterated Sins had highly provoked the merciful God to anger, as those Wicked Men instanced just now, had done. To conclude this Theme: Let those who hold the Unaccountable Unmerciful Doctrine of absolute Personal, Unconditional Election and reprobation,

tion, and consequently an irresistible Fate or determinative Necessity Respecting all Actions and Events, come forth, or any one of them, in the Name, and in the Behalf of the Rest; I say, let any one of these Men who hold this Impious Doctrine, come forth, and in so many plain Words assert, that those who in the Days of Christ's Appearance in the Flesh, committed the Sin against the Holy Ghost, which was neither to be Forgiven in this World, nor in the World to come, were irresistibly necessitated so to Blaspheme, and to commit all other Sins which in their whole Time they did commit, by the most glorious and blessed God; or let them for ever cease to Propagate such Notions as strike at the holy Nature and Attributes of the divine Majesty.

If it should be said, that several Objections against universal Atonement, &c. yet remain unremoved: I answer, *First*, That I do not know of any one Objection of any (seeming) Weight or Strength but what is already answer'd. But, *Secondly*, Suppose there yet remains several Objections unreveal'd in this, yet by what has befallen, these Objections considered, a true estimate may be easily made of the whole that can be said against the Doctrine of Universal Grace and Atonement. *Thirdly*, Having largely, and, as I conceive, clearly proved divers Things which are not, that I know

know of, so much as touch'd in any Tract of this Kind, there is the less Occasion to note every trivial Objection. For if this Proposition stand, *viz.* that Jesus Christ tasted Death for every Man, and that he hath enlightened all Men (Heathens as well as others) with a sufficient Measure of saving Light and Grace, (as it is, I conceive, so evidently proved that he has in the preceding Papers, as that the said Doctrine can never be fairly disproved or enervated, and therefore must stand and out-stand all Opposition;) then in vain are all the Scrupulosities, Difficulties or Objections that can be rais'd. It is evident from what has been said, that the Doctrine of irresistible Necessity is incompatible with the holy Nature and Attributes of the divine Majesty, since it renders him either the Author of Sin, or to threaten Men with Damnation for that which they cannot be guilty of, (for according to the Doctrine of irresistible necessity there must either be no such Thing as Sin, or else the blessed God must be the Author of it;) hence it follows, that the divine Prescience must extend to future Contingents, (*i. e.* as they are future in respect to Men) for both the Doctrine of irresistible Necessity and of Prescience cannot stand, they being diametrically opposite to each other: For if all Men be under an irresistible and determinative Necessity in all they do,

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then there is not any the least Degree of Liberty or Choice left them, and consequently there can be no Prescience respecting Things which may or may not be, at least in respect to Men or their Actions. Again, If there be a Liberty or Choice left to Men, so as that Things may or may not be, or come to pass any otherwise than according to the Use they make of their Liberty, then there must be a Prescience respecting future Contingents, (*i. e.* as they are future to Men;) and then down goes the Doctrine of irresistible Necessity.

And since the Doctrine of determinative irresistible Necessity is so repugnant to the holy Nature and attributes of the infinite God, as it is plain it is, the Doctrine of Prescience must stand: The infinite God having this for the Object of his Knowledge, that though Men will do Evil, and perish, yet that their doing wickedly is no fault of his, or for want of Grace and Goodness exhibited to them, but through their own Default. Again, if the Knowledge of God did not extend to future Contingents, then, as was formerly argued, his Knowledge would be a limited Knowledge, like to that of finite Man's; but the Knowledge of the infinite God is an infinite Knowledge.

And therefore, since the holy Scripture clearly holds forth Doctrine asserted, as is before

before clearly demonstrated, we ought to hold it for a certain Truth, that the divine Prescience is extended to future Contingents, though we cannot clearly demonstrate how it is done so as to remove all Doubts or Objections out of the Minds of them that oppose.

Where is the Man that can clearly explain or give such a Reason respecting the Power of the Loadstone in attracting Iron of a greater Weight and Bulk than it self; or why the Needle touched therewith, always stands one Way, or at least most frequently does so; or how the Almighty numbers the Sands, or counts the Drops of the Ocean, or Measures the Waters in the hollow of his Hand, or how he weighs the Mountains in Scales, or the Hills in a Ballance, with a thousand other Things, so as to remove all Difficulties, and convince all Gainstayers? I presume, no Man of Reason and Prudence will undertake this.

But though I cannot tell the utmost Bounds, Course and Circuit of the Sea, nor the Depth thereof, yet it does not follow, that I must believe that there is no Sea, or no Water called the Sea, contrary to what I have seen with my own Eyes, and heard with my own Ears: So though I cannot give such a clear Account of the boundless Knowledge of God, or how he knows future Contingents, so as to convince all Gainstayers; yet I am bound to

believe that there is nothing too wonderful for an infinite Knowledge. And since it is most clear and manifest, that he either Infallibly determined and made every Thing irresistibly necessary, I have the greatest Reason to conclude, that the infinite God, of infinite Wisdom, most infallibly knows future Contingents, since the Doctrine of irresistible Necessity is inconsistent with all his Attributes; and therefore if I should believe the said Doctrine of an irresistible Necessity, I must deny all the Attributes of the God of Truth, and Worship false Attributes, and Consequently a false Deity.

For he is no true God who is void of infinite Love, infinite Mercy, Grace and Goodness; and the Doctrine of irresistible Necessity is inconsistent with infinite Love, infinite Mercy, Grace and Goodness; yea, with Truth and Righteousness: And therefore the God of Truth cannot be the Author of it.

For to command an infinite Number of Men to do that which they are utterly incapable of doing; or openly to forbid them the Doing of that which they are secretly determined and irresistibly necessitated to do, and to punish them eternally and most exquisitely for that which is the result of the said determinative irresistible Necessity,

Necessity *, is a most unreasonable, unequitable, unrighteous Way of Proceedure; such a Proceedure as can never consist with infinite Goodness and Truth, with the most perfect Rectitude, Purity, and strict Righteousness of the most gracious Nature and Will of the ever blessed God; nor with the Order, Honour and Dignity of his Government, which cannot be maintained by an indecorous or unequitable Way of Proceedure. Nor is it possible that the infinite God should depart from the strict Rules of Righteousness in governing the World, it being inconsistent with infinite Perfection so to do, since it is impossible that infinite Wis-

* If Men can do nothing that is spiritually good without an irresistible Influence, or if their Will be determined by an irresistible Necessity; then, whether the Heavens be supposed to move, and the Earth to stand still; or the Earth to move, and the Heavens to stand still, there is the same Necessity for Men to do what they do, or for leaving undone what they leave undone, as there is either for the Motion or standing still of the Sun or Earth; and there is the same Reason to reward or punish the Sun or Earth, or both, the one for standing still, and the other for moving, as there is for rewarding or punishing Men for that which they are irresistibly necessitated to do, since it is the same Will that makes it necessary for Men to do what they do, which makes it necessary for the Heavens or Earth to move or stand still: For it is the same Thing to have no Capacity at all to do good, as to have none that Men can exert or use without an irresistible Necessity. And whatever remote Capacity Men may be supposed to have, yet according to the Doctrine impleaded, it can avail them nothing, their Wills and Actions being inevitably determined, and made irresistibly necessary; so that they must will, think and act according to the said Necessity, do what they can to the contrary: which is to evacuate the Gospel, and render all Rewards and Punishments unjust.

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dom should dictate any Thing which is not most congruous and fit to be done, and consequently that which is not most just and equitable. Nor can the infinitely perfect Being do any Thing which his infinite Wisdom doth not dictate to be the best, all his Counsels and Actions beeing steered and directed by and according to his infinite Wisdom: Which gave Occasion for the inspired Prophet to cry out, *Lord, how manifold are thy Works! In Wisdom hast thou made them all*, Psal. civ. 24.

And as infinite Wisdom cannot dictate any Thing which is not most honourable, most equitable, most congruous, most consistent with the strictest Rules of Justice and infinite Goodness, and consequently most fit and becoming the divine Majesty to do; so it is to be attributed to the infinite Perfection of the blessed God, that for him to do otherwise is absolutely impossible: And consequently it is impossible that he should irresistibly determine Men to the Hatred of himself, and to exact the severest Punishments for that which was the Result of irresistible Necessity; or that he should make a Law, and necessitate the Violation of it! And also punish that Violation.

For though he has no Superior, and so cannot be under a Law, as the Word (Law) signifies the declared Pleasure of a Prince or Ruler

Ruler to his Subjects; yet the perfect Rectitude of God's own most holy Nature and Will is an eternal Law to him, much more obliging, more stable and immutable than any external Law, or the Ordinances of Day and Night.

And therefore it is impossible for him whose Being is most absolutely perfect, to do wrong, or to do that which is inconsistent with infinite Wisdom, Goodness and Truth, or with the strictest Rules of Equity and Justice, tempered with infinite Goodness, since it is inconsistent with the infinite Perfection of his divine Nature and Essence so to do: For all his Ways are equal, and his Judgments just.

Hence it is very obvious, that the Doctrine of personal unconditional Election and Reprobation is inconsistent with the Attributes of God, as it is with Sacred Scripture and sound Reason; for the Doctrine of irresistible Necessity, and that of absolute unconditional Election and Reprobation is the same: For if God hath immutably decreed or ordained whatsoever comes to pass, respecting Men, as the *Predestinarians* hold; then must Mens Wills and Actions be all of them accordingly irresistibly determined, and made absolutely necessary; which directly strikes at the infinite Perfection, the divine and gracious Nature of the divine Majesty, and robs him of his Attributes, *i. e.* of infinite Grace, infinite Love,
infinite

infinite Goodness and Truth, and divests the Soul of Man of its rational Powers, and deprives it of its intelligent contemplative Faculties, robs Man of his Understanding and of the Powers of believing unto Life eternal, and renders him like a Machine or Watch, which is not responsible for the springs and Wheels that are placed in it, or to the *Gnomon* of a Sun-dial, which if it cast not the Shadow right, when the Sun shines clearly upon it, cannot be punished nor with Reason blamed, though its Maker or Contriver may. Obedience, according to this Scheme of the *Decretalists*, is no Part of a Christian Man's Duty, since Compulsion or Necessity and Obedience are inconsistent with each other.

And therefore the Doctrine of Determination, or irresistible Necessity, without any Blending or Mixture of Freedom, is a very unaccountable Doctrine, being the Reverse to the Doctrine of the Old and New Testament, wherein Repentance, Self-denial, Belief, Love, Faith, Obedience, taking up the Cross, following of God and Christ, turning from Sin to Righteousness, walking in the Spirit, walking in the Light, &c. is frequently exhorted to, inculcated, and commanded in the Sacred Volume, as Man's Duty, in order to attain to everlasting Blessedness, which cannot consist with an irresistible Fate, or absolute Necessity;
for

for whatever Obligation strict Justice hath upon us, that Congruity or Agreeableness cannot but have upon the infinite God.

I shall lay down this self-evident Position, that not one of the Sons of *Adam* shall have it to say in Excuse of himself, in the Great and Notable Day of Judgment, that the saving Light of Truth * was with-held from him, but all Men in that Day shall be made to confess to the Justice and Goodness of God. He having (as has been clearly Evinced in the preceeding Pages) afforded saving Light and Grace to all Men, that he might be justified when he speaketh; and clear when he Judgeth.

* John i, 4, 9, Tit. ii. 11, 12, Rom. v. 18. Psalm. li. 4.



C O N C L U S I O N.

TO conclude ; my design in the preceeding Pages is, Information ; how far this Tract may be conducive to the end Designed, must be left to the ingenious Reader : And I heartily desire that all the Professors of Christianity may with me, Wind up their Spirits, not in the Love of Controversy, but in the Love of God and Life of Righteousness ; that though as our Lineaments and Features are different, so our Sentiments in divers Respects may be Different ; or though we may have different Ideas of things, yet that our Differences may not be such, but that we may come to unite upon a Bottom of Love and universal Charity, and may be brought to dwell in him who is Love ; one Divine, Essential and undivided Fountain of Love, and infinite Ocean of divine Brightness ; the Glories of whose Presence can never be Described, nor the Beauties of his Love set forth to the Full ; He is all Love and Light, Truth and Goodness, who is our Rock for ever, of the Height and Depth, Length and Breadth of his Love there is no End, Limit, or Bound, let the Sense of Divine Love take hold upon your Spirits, O ye Professors of Christianity, and Seize powerfully upon your Souls, that
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the Life and Substance of Religion may be your Portion, your Crown and Glory for ever; if this prevail in your religious Services, they are and will be acceptable to God; without it they cannot be so; for all Sacrifice or Worship that is not Seasoned with this divine Salt, (the Seasoning power of Love,) is nauseous to Him, whose cords are cords of Love, and whose Bands are stronger than Death, and with those cords he draws, as with the bands of a Man, such as are afar off, that they might come near to him, and acknowledge his Might. He prevails not by Force, but wins by Persuasion, by Delectable Wooings, and by the pleasant influences and powers of Love, whose Love is sweeter than Honey, more desirable than the Hony-Comb. The Power of prevailing with God stands therein, and it is Immutable for Ever; its delights and pleasures surpass all human Sense, and the Glories thereof can never be told.

It is like sweet spices to the Taste, and as the precious Ointment of the Apothecary, and Balm of *Gilead* to the wounded Soul; the Gold of *Ophar* cannot equal it, the Sapphire, the Onyx, and Chrystal are not to be compared thereunto.

It is an exile to the Wicked, but a constant Companion and faithful Friend to all that Love the Lord Jesus Christ in Sincerity: the Soul that receives it is filled with its Virtue, becomes

as a Well-watered Garden, and as a Bed of Spices, that gives a Fragrant and pleasant Smell in the Nostrils of the Almighty.

It visits the Poor in their Cottages, and manifests its Power in the Courts of Princes; it reacheth to the Thrones of Kings, and invites them to look to him *by whom Kings Reign and Princesses Decree Justice*. This pure, this undefiled Love of God in Christ, as a most Serene and pleasant Light, diffuseth it self in some Degree, into every rational Soul, in order to lead them to the Munificent Father and Fountain of Love and Life; that in his Holy Hill, the Mount *Zion* above, they might Enjoy the Pleasure of his Presence to the Ages of Eternity.

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T. THOMPSON.



F I N I S.

*Some Account of the Worthy Author,
of the preceeding Sheets, to which is
annexed his Dying Sayings, taken
down at Sundry times, by a Relation
of his, who was frequently with him
in his last Illness.*

THOMAS THOMPSON of *Saffron Walden*,
in the County of *Essex*, was Born in a
small Village in the East-Riding of *Yorkshire*,
called *Ship-sea*, in *Holderness*, near the Sea-Side,
He received a Dispensation of the Gospel Mi-
nisty, in or about the 24th Year of his Age,
which as he received freely, he Preached free-
ly, according to the Doctrine of Christ; on
the Behalf, and for the Promotion whereof, he
travelled by Sea and Land in about 22
Years, upwards of sixty Thousand Miles, vi-
siting Friends in most Parts of this Nation;
was once in *Ireland*; and twice visited Friends
in *America*.

In the Year, 1727, it pleased the Lord to
visit him with a Consumption, under which,
after a Time, he was kept in Patience and resign'd
to his Will, a few days before he died, being
under great Weakness of Body, was concerned
in Prayer, to supplicate the Lord, on account
of his Church and People, under a tender Sense
and Frame of Spirit, which affected those pre-
sent.

An ACCOUNT of the AUTHOR.

A few Minutes after which ; he expressed himself in this manner, which was on the 16th. of the 9th. Month, 1727. To them that may enquire concerning my End, let them know, that I die in the Faith that Saves and Triumphs over Death and Hell, through the Mercy and Goodness of God, finding no Cloud in my Way, but perfect Peace, with God, through Jesus Christ, the Presence of whose Glory is with me, and I feel the Comforts of his Spirit attending me every Day—I never felt the like Comfort in any Sickness, I may say as was said of old, Comfort ye, Comfort ye, my People, faith your God, speak Comfortably to Jerusalem, Say to her, her Warfare is accomplished, her Iniquity is Pardoned, She hath received double at the Hand of the Lord, for all her Sins, Thus hath God dealt with my Spirit, and by his Judgments refined me, and prepared me for an Habitation with himself in his Heavenly Kingdom, So that now, I can say as *David* said : Altho I walk through the Valley of the Shadow of Death, I fear no Evil, because thou art with me, thy Rod and thy Staff Comfort me, thou preparest a Table for me, in the Presence of mine Enemies, thou anointest my Head with Oyl, my Cup runs over, with Praises to thy Glorious Name, thou Glorious Fountain of Brightness, that took Notice of me
in

An ACCOUNT of the AUTHOR.

in my Childhood, in thy Love and Mercy, thou encompasses me about with the Bands of thy Salvation, and thou hast made me thine for ever, Oh! Glory, Glory to thy divine Name and Power, thou Infinite Fountain of Light and Immortality, my Soul Blesses thee, and my Spirit magnifies thy Name, in a Sense of that eternal Word and Wisdom, that was in thy Bosom from all Eternity, that Intellectual Light which shone from everlasting, and will be the Crown and Glory of all them, that believe and walk therein, and in the Faith of that I live and die.

And at another Time, he being under a Sense of the Power of Truth, said, Glory, Glory, to the excellent Name of the Lord, the Sweetness of his Love; can never be told, the Rays of his Beauty shine upon me, I am filled with the Power of his Love, Glory to his Name for ever.

And a little before his Departure, he added I have fought a good Fight, I have finished my Course, henceforth is laid up for me a Crown of Glory which God, the Righteous Judge, will give me at the last Day, and not to me only, but to all those who Love his Appearance,

And

An ACCOUNT of the AUTHOR.

And just as he was expiring, he uttered these Words, Rejoyce with me, Rejoyce, and then departed this Life in full Peace and Satisfaction, the 30th. Day of the 9th. Month, 1727, and was Buried the 3d. of the 10th. Month following, in *Friends Burial-Ground*, at *Saffron-Walden*, in *Essex*.

N. B. His Father, *Thomas Thompson*, lived at the same Village of *Ship-sea*, had a Testimony for Truth; Travelled for the Promotion thereof, was a Prisoner for it, and a zealous, faithful Minister of the Gospel.

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